



In the name of Allah: the Compassionate, the Merciful

سورة الزخرف

AZ-ZUKHRUF

Name

It is derived from the word *zukhruf-an* which occurs in verse 33 of this Surah.

Period of Revelation

It could not be known from any authentic tradition, but a study of its subject matter shows that this Surah also was sent down in the same period in which the Surahs Al-Mumin, As-Sajdah and Ash-Shura, were sent down. It appears that the revelation of this series of the Surahs began when the disbelievers of Makkah were planning to put an end to the Holy Prophet's life. Day and night they were holding consultations in their assemblies as how to eliminate him, and even an attack on his life also had been made as has been clearly referred to in vv. 79-80.

Theme and Topics

In this Surah a forceful and severe criticism has been made of the Quraish and the common Arabs creeds and superstitions of ignorance in which they persisted, and their stubbornness has been exposed in a firm and effective way, so that every member of the society, who was reasonable in some degree, should be made to consider the evils in which the community was involved and its tyrannical treatment of the person who was trying to redeem it.

The discourse starts in a way as if to say: "You, by means of your mischiefs, want that the revelation of this Book should be stopped, but Allah has never withheld the appointment of His Prophets and the revelation of His Books because of the mischief of the people, but has destroyed the wicked people, who obstructed the way of His guidance. The same He will do again. A little further in vv. 41-43 and 79-80 the same thing has been reiterated. Though the people who were plotting against his life are meant, the Holy Prophet has been addressed to the effect: "whether you remain alive or not, We will certainly punish the wicked," and the people themselves have been plainly warned to the

effect: "If you have decided to take an action against Our Prophet, We too will take a decisive action."

Then, it has been told what is the reality of the religion that the people are following so devotedly and what are the arguments on whose strength they are resisting Muhammad (upon whom be Allah's peace and Blessings).

They themselves admit that the Creator of the earth and heavens and of themselves and their deities is only Allah. They also know and admit that the blessings they are benefiting from, have been bestowed by Allah; yet they insist on making others associates of Allah in His Godhead.

They regard the servants as the children of Allah, and that too daughters, whom they regard as disgraceful for themselves.

They believe that the angels are goddesses; they have carved their images as females; they adorn them with female dresses and ornaments, and call them daughters of Allah: they worship them and invoke them for the fulfillment of their needs. How did they know that the angels were female?

When they are rebuked for these superstitions, they present the pretense of destiny and say : "Had Allah disapproved of these our practices, we could not have worshiped these images, whereas the means of finding out whether Allah had approved of something or not, are His Books and not those things which are happening in the world according to His Will. For under His Will not only idol worship but crimes like theft and adultery, robbery, murder, etc. also are being committed. Can this argument be used to justify as right and proper this commission of every crime and evil in the world?

When it is asked: Have you any other authority, apart from this wrong argument, for the polytheism of yours? They reply, "The same has been the practice since the time of our forefathers." In other words, this in their opinion is a strong enough argument for a creed's being right and true, whereas the Prophet Abraham, descent from whom is the only basis of their pride and distinction, had rejected the religion of his elders and left his home, and he had discarded every such blind imitation of his forefathers, which did not have the support of any rational argument. Then, if these people had to follow their elders only, for this also they selected their most ignorant elders and abandoned their most illustrious elders like the Prophets Abraham and Ishmael (on whom be peace).

When they are asked: "Has ever a Prophet or a Book sent down by God also given this teaching that others beside Allah too are worthy of worship? they present this practice of the Christians as an argument that they took Jesus son of Mary as son of God and worshiped him; whereas the question was not this whether the community of a Prophet had committed *shirk* or not, but this whether a Prophet had himself taught *shirk*. Jesus son of Mary had never said that he was son of God and that the people should worship him. His own was the same teaching which every other Prophet had given "My Lord as well as your Lord is Allah: so worship Him alone."

They were disinclined to believe in the Prophethood of the Holy Prophet because he was neither a rich man nor a person of high worldly position and rank. They said "Had Allah willed to appoint a prophet among us, He would have appointed one of the great men of our two cities (Makkah and Taif). On that very basis, Pharaoh also had looked down upon the Prophet Moses and said: "If Allah, the King of the heavens, had to send a messenger to me, the king of the earth, He would have sent him with bracelets of gold and a company of angels in attendance. Wherefrom has this mendicant

appeared I am superior to him, for the kingdom of Egypt belongs to me, and the canals of the River Nile are flowing under my control. What is the status of this man as against me? He has neither wealth nor authority."

Thus, after criticizing each practice of ignorance of the disbelievers and rejecting it with rational arguments, it has been pointed out: "Neither has God any offspring, nor are there separate gods of the earth and heavens, nor is there any intercessor who may be able to protect from His punishment those who adopt deviation knowingly. Allah is far above this that He should have children. He alone is the God of the whole Universe: all others are His servants and not associates in His attributes and powers, and only such men can intercede with Him, who are themselves followers of the Truth and they also can intercede only for those who may have adopted obedience of the Truth in the world."

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزخرف

حم ١

Ha Mim

حم

Translit	<i>Ĥā-Mīm</i>
AhmedAli	حم
Jalandhry	حم
YusufAli	Ha Mim.
M.Khan	Hā-Mīm. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings].
Pickthal	Ha. Mim.
Shakir	Ha Mim.

وَالْكِتَابِ الْمُبِينِ (2)

	manifest	الْمُبِينِ	By the Book	وَالْكِتَابِ
--	----------	------------	-------------	--------------

Translit	<i>Wa Al-Kitābi Al-Mubīni</i>
AhmedAli	روشن کتاب کی قسم ہے
Jalandhry	کتاب روشن کی قسم
YusufAli	By the Book that makes things clear—
M.Khan	By the manifest Book (i.e. this Qur'ān that makes things clear).
Pickthal	By the Scripture which maketh plain,
Shakir	I swear by the Book that makes things clear:

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ (3)

A Quran	قُرْآنًا	Have made it	جَعَلْنَاهُ	We verily	إِنَّا
To understand	تَعْقِلُونَ	That you may be able	لَعَلَّكُمْ	In Arabic	عَرَبِيًّا

Translit	<i>'Innā Ja `alnāhu Qur'ānān `Arabīyān La`allakum Ta`qilūna</i>
AhmedAli	ہم نے اسے عربی زبان میں قرآن بنایا ہے تاکہ تم سمجھو
Jalandhry	کہ ہم نے اس کو قرآن عربی بنایا ہے تاکہ تم سمجھو
YusufAli	We have made it a Qur'an in Arabic, that ye may be able to understand (and learn wisdom).
M.Khan	Verily, we have made it a Qur'ān in Arabic, that you may be able to understand (its meanings and its admonitions).
Pickthal	Lo! We have appointed it a Lecture, in Arabic that haply ye may understand.
Shakir	Surely We have made it an Arabic Quran that you may understand.

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزخرف

وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيَّ حَكِيمٌ ﴿٤﴾

The mother	أُمُّ	In	فِي	And verily it is	وَإِنَّهُ
Indeed exalted	لَعَلِيَّ	Before us	لَدَيْنَا	Of the Book	الْكِتَابِ
				Full of Wisdom	حَكِيمٌ

Translit	Wa 'Innahu Fī 'Ummi Al-Kitābi Ladaynā La `alīyun Ḥakīmūn				
AhmedAli	اور یہ کتاب لوح محفوظ میں ہمارے نزدیک بلند مرتبہ حکمت والی ہے				
Jalandhry	اور یہ بڑی کتاب (یعنی لوح محفوظ) میں ہمارے پاس (لکھی ہوئی اور) بڑی فضیلت اور حکمت والی ہے				
YusufAli	And verily it is in the Mother of the Book, in Our Presence, high (in dignity), full of wisdom.				
M.Khan	And Verily, it (this Qur'ān) is in the Mother of the Book (i.e. Al-Lauh Al-Mahfūz), with Us, indeed Exalted, full of Wisdom.				
Pickthal	And Lo! in the Source of Decrees, which We possess, it is indeed sublime, decisive.				
Shakir	And surely it is in the original of the Book with Us, truly elevated, full of wisdom.				

أَفَنْضَبُ عَنْكُمُ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ ﴿٥﴾

Reminder	الذِّكْرَ	From the	عَنْكُمُ	Shall We then take away	أَفَنْضَبُ
You are	كُنْتُمْ	Because	أَنْ	In rejection	صَفْحًا
		transgressing	مُسْرِفِينَ	A people	قَوْمًا

Translit	'Afanadribu `Ankumu Adh-Dhikra Ṣafḥāan 'An Kuntum Qawmāan Musrifīna				
AhmedAli	کیا تمہارے سبھانے سے ہم اس لیے منہ پھیر لیں گے کہ تم یہودہ لوگ ہو				
Jalandhry	بھلا اس لئے کہ تم حد سے نکلے ہوئے لوگ ہو ہم تم کو نصیحت کرنے سے باز میں گے				
YusufAli	Shall We then take away the Message from you and repel (you) for that ye are a people transgressing beyond bounds?				
M.Khan	Shall We then (warn you not and) take away the Reminder (this Qur'ān) from you, because you are a people Musrifūn.				
Pickthal	Shall We utterly ignore you because ye are a wanton folk?				
Shakir	What! shall We then turn away the reminder from you altogether because you are an extravagant people?				

وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ ﴿٦﴾

A prophet	مِنْ نَبِيٍّ	Have We sent	أَرْسَلْنَا	And how many	وَكَمْ
		The men of old	الْأَوَّلِينَ	Amongst	فِي

Translit	Wa Kam 'Arsalnā Min Nabīyin Fī Al-'Awwalīna				
----------	---	--	--	--	--

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزحرف

AhmedAli	اور پہلے لوگوں میں بھی ہم نے بہت سے نبی بھیجے ہیں
Jalandhry	اور ہم نے پہلے لوگوں میں بھی بہت سے پیغمبر بھیجے تھے
YusufAli	But how many were the prophets We sent amongst the peoples of old?
M.Khan	And how many a Prophet have We sent amongst the men of old.
Pickthal	How many a prophet did We send among the men of old!
Shakir	And how many a prophet have We sent among the ancients.

وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٧﴾

A prophet	مِنْ نَبِيٍّ	Come there to them	يَأْتِيهِمْ	And not	وَمَا
At him	بِهِ	They used to	كَانُوا	But	إِلَّا
				mock	يَسْتَهْزِئُونَ

Translit	<i>Wa Mā Ya'tīhim Min Nabīyin 'Illā Kānū Bihi Yastahzi'ūn</i>
AhmedAli	اور ان کے پاس ایسا کوئی نبی نہ آتا تھا کہ جس سے وہ ٹھٹھا نہ کرتے تھے
Jalandhry	اور کوئی پیغمبر ان کے پاس نہیں آتا تھا مگر وہ اس سے تمسخر کرتے تھے
YusufAli	And never came there a prophet to them but they mocked him.
M.Khan	And never came there a Prophet to them but they used to mock at him.
Pickthal	And never came there unto them a prophet but they used to mock him.
Shakir	And there came not to them a prophet but they mocked at him.

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَى مَثَلُ الْأَوَّلِينَ ﴿٨﴾

Than them	مِنْهُمْ	Men stronger	أَشَدَّ	Then We destroyed	فَأَهْلَكْنَا
The example of	مَثَلُ	And passed away	وَمَضَى	In power	بَطْشًا
				The ancients	الْأَوَّلِينَ

Translit	<i>Fa'ahlaknā 'Ashadda Minhum Baṭshāan Wa Maḍā Mathalu Al-'Awwalīna</i>
AhmedAli	پھر ہم نے ان میں بڑے زور والوں کو ہلاک کر دیا اور پہلوں کی مثال گزر چکی ہے
Jalandhry	تو جو ان میں سخت زور والے تھے ان کو ہم نے ہلاک کر دیا اور اگلے لوگوں کی حالت گزر گئی
YusufAli	So We destroyed (them)— stronger in power than these, and (thus) has passed on the Parable of the peoples of old.
M.Khan	Then We destroyed men stronger (in power) than these,— and the example of the ancients has passed away (before them)
Pickthal	Then We destroyed men mightier than these in prowess; and the example of the men of old hath gone (before them).
Shakir	Then We destroyed those who were stronger than these in prowess, and the case of the ancients has gone before,

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ﴿٩﴾

Who	مَنْ	You ask them	سَأَلْتَهُمْ	And indeed it	وَلَيْنَ
And the earth?	وَالْأَرْضَ	He heavens	السَّمَاوَاتِ	Has created	خَلَقَ
The All-Mighty	الْعَزِيزُ	Created them	خَلَقَهُنَّ	They will surely say	لَيَقُولُنَّ
				The All-Knower	الْعَلِيمُ

Translit	Wa La'in Sa'altahum Man Khalaqa As-Samāwāti Wa Al-'Arḍa Layaqūlunna Khalaqahunna Al-'Azīzu Al-'Alīmu
AhmedAli	اور اگر آپ ان سے پوچھیں کہ آسمانوں اور زمین کو کس نے پیدا کیا ہے تو ضرور کہیں گے کہ انہیں اس بڑے زبردست جاننے والے نے پیدا کیا ہے
Jalandhry	اور اگر تم ان سے پوچھو کہ آسمانوں اور زمین کو کس نے پیدا کیا ہے تو کہہ دیں گے کہ ان کو غالب اور علم والے (خدا) نے پیدا کیا ہے
YusufAli	If thou wert to question them, 'Who created the heavens and the earth?' they would be sure to reply, 'They were created by (Him) the Exalted in Power Full of knowledge'—
M.Khan	And indeed if you ask them, "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them."
Pickthal	And if thou (Muhammad) ask them: Who created the heavens and the earth, they will surely answer: The Mighty, the Knower created them;
Shakir	And if you should ask them, Who created the heavens and the earth? they would most certainly say: The Mighty, the Knowing One, has created them;

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠﴾

For you	لَكُمْ	Has made	جَعَلَ	Who	الَّذِي
And has made	وَجَعَلَ	A bed	مَهْدًا	The earth	الْأَرْضَ
Roads	سُبُلًا	Therein	فِيهَا	For you	لَكُمْ
		Find your way	تَهْتَدُونَ	In order that you may	لَعَلَّكُمْ

Translit	Al-Ladhī Ja`ala Lakumu Al-'Arḍa Mahdāan Wa Ja`ala Lakum Fīhā Subulāan La`allakum Tahtadūna
AhmedAli	وہ جس نے زمین کو تمہارا بچھونا بنایا اور تمہارے لیے اس میں راستے بنائے تاکہ تم راہ پاؤ
Jalandhry	جس نے تمہارے لئے زمین کو بچھونا بنایا۔ اور اس میں تمہارے لئے رستے بنائے تاکہ تم راہ معلوم کرو
YusufAli	(Yea, the same that) has made for you the earth (like a carpet) spread out, and has made for you roads (and channels) therein, in order that ye may find guidance (on the way);
M.Khan	Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way,
Pickthal	Who made the earth a resting-place for you, and placed roads for you therein, that haply ye may find your way;
Shakir	He Who made the earth a resting-place for you, and made in it ways for you that you may go aright;

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيِّتًا ۚ كَذَلِكَ تُخْرَجُونَ ﴿11﴾

From	مِنْ	Sends down	نَزَّلَ	And who	وَالَّذِي
In due measure	بِقَدَرٍ	Water	مَاءً	Gthe sky	السَّمَاءِ
Land	بَلْدَةً	Therewith	بِهِ	Then We revive	فَأَنْشَرْنَا
You're brought out	تُخْرَجُونَ	Even so	كَذَلِكَ	A dead	مَيِّتًا ۚ

Translit	Wa Al-Ladhī Nazzala Mina As-Samā'i Mā'an Biqadarin Fa'ansharnā Bihi Balwatan MaytāanKadhālika Tukhrājūna				
AhmedAli	اور وہ جس نے آسمان سے اندازے کے ساتھ پانی اتارا پھر ہم نے اس سے مردہ بستی کو زندہ کیا تم بھی اس طرح (قبروں سے) نکالے جاؤ گے				
Jalandhry	اور جس نے ایک اندازے کے ساتھ آسمان سے پانی نازل کیا۔ پھر ہم نے اس سے شہر مردہ کو زندہ کیا۔ اسی طرح تم زمین سے نکالے جاؤ گے				
YusufAli	That sends down (from time to time) rain from the sky in due measure;— and We raise to life therewith a land that is dead; even so will ye be raised (from the dead)—				
M.Khan	And Who sends down water (rain) from the sky in due measure. then We revive a dead land therewith, and even so you will be brought forth (from the graves),				
Pickthal	And Who sendeth down water from the sky in (due) measure, and We revive a dead land therewith. Even so will ye be brought forth;				
Shakir	And He Who sends down water from the cloud according to a measure, then We raise to life thereby a dead country, even thus shall you be brought forth;				

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿12﴾

In pairs	الْأَزْوَاجَ	Created	خَلَقَ	And Who	وَالَّذِي
For you	لَكُمْ	And has appointed	وَجَعَلَ	All	كُلَّهَا
And cattle	وَالْأَنْعَامِ	Ships	الْفُلْكِ	Of	مِنَ
		You ride	تَرْكَبُونَ	On which	مَا

Translit	Wa Al-Ladhī Khalaqa Al-'Azwāja Kullahā Wa Ja`ala Lakum Mina Al-Fulki Wa Al-'An`ām Mā Tarkabūna				
AhmedAli	اور وہ جس نے ہر قسم کے جوڑے بنائے اور تمہارے لیے وہ کشتیاں اور چارپائے بنائے جن پر تم سوار ہوتے ہو				
Jalandhry	اور جس نے تمام قسم کے حیوانات پیدا کئے اور تمہارے لئے کشتیاں اور چارپائے بنائے جن پر تم سوار ہوتے ہو				
YusufAli	That has created pairs in all things, and has made for you ships and cattle on which ye ride,				
M.Khan	And Who has created all the pairs and has appointed for you ships and cattle on which you ride;				
Pickthal	He Who created all the pairs, and appointed for you ships and cattle whereupon ye ride.				
Shakir	And He Who created pairs of all things, and made for you of the ships and the cattle what you ride on,				

لَتَسْتَثْوُوا عَلَىٰ ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا

هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿13﴾

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزحرف

Their backs	ظُهُورِهِ	On	عَلَى	In order that you may mount firmly	لِتَسْتَوُوا
The Favour of	نِعْمَةً	You may remember	تَذْكُرُوا	Then	ثُمَّ
You mount	اسْتَوَيْتُمْ	When	إِذَا	Your Lord	رَبِّكُمْ
Glory to	سُبْحَانَ	And say	وَتَقُولُوا	Thereon	عَلَيْهِ
To us	لَنَا	Has subjected	سَخَّرَ	Him Who	الَّذِي
We could	كُنَّا	And not	وَمَا	This	هَذَا
		Have ability	مُقَرَّنِينَ	For it	لَهُ

Translit	<i>Litastawū `Alá Żuhūrihi Thumma Tadhkurū Ni`mata Rabbikum `Idhā Astawaytum `Alayhi Wa Taqūlū Subhāna Al-Ladhī Sakhkhara Lanā Hādhā Wa Mā Kunnā Lahu Muqrinīna</i>				
AhmedAli	تاکہ ان کی پیٹھ پر چڑھ کر اپنے رب کا احسان یاد کرو جب کہ تم ان پر خوب بیٹھ جاؤ اور کہو وہ ذات پاک ہے جس نے ہمارے لیے اسے مطیع کر دیا اور ہم اسے قابو میں لانے والے نہ تھے				
Jalandhry	تاکہ تم ان کی پیٹھ پر چڑھ بیٹھو اور جب اس پر بیٹھ جاؤ پھر اپنے پروردگار کے احسان کو یاد کرو اور کہو کہ وہ (ذات) پاک ہے جس نے اس کو ہمارے زیر فرمان کر دیا اور ہم میں طاقت نہ تھی کہ اس کو بس میں کر لیتے				
YusufAli	In order that ye may sit firm and square on their backs, and when so seated, ye may celebrate the (kind) favour of your Lord, and say "Glory to Him Who has subjected these to Our (use), for We could never have accomplished this (by ourselves).				
M.Khan	In order that you may mount on their backs, and then may remember the Favour of your Lord when you mount thereon, and say: "Glory to Him who has subjected this to us, and we could never have it (by our efforts)."				
Pickthal	That ye may mount upon their backs, and may remember your Lord's favour when ye mount thereon, and may say: Glorified be He Who hath subdued these unto us, and we were not capable (of subduing them);				
Shakir	That you may firmly sit on their backs, then remember the favor of your Lord when you are firmly seated thereon, and say: Glory be to Him Who made this subservient to us and we were not able to do it				

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾

Our Lord	رَبَّنَا	To	إِلَىٰ	And verily we	وَإِنَّا
				We indeed are returning	لَمُنْقَلِبُونَ

Translit	<i>Wa 'Innā 'Ilā Rabbīnā Lamunqalibūna</i>				
AhmedAli	اور بے شک ہم اپنے رب کی طرف لوٹنے والے ہیں				
Jalandhry	اور ہم اپنے پروردگار کی طرف لوٹ کر جانے والے ہیں				
YusufAli	"And to Our Lord, surely, must We turn back!"				
M.Khan	And verily, to Our Lord we indeed are to return!				
Pickthal	And lo! unto our Lord we are returning.				
Shakir	And surely to our Lord we must return.				

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا ۖ إِنَّ الْإِنْسَانَ لَكَفُورٌ مُبِينٌ ﴿15﴾

To some	مِنْ	With Him	لَهُ	Yet they assign	وَجَعَلُوا
Verily	إِنَّ	To share	جُزْءًا ۖ	Of His slaves	عِبَادِهِ
A manifest	مُبِينٌ	Is indeed ingrate	لَكَفُورٌ	Man	الْإِنْسَانَ

Translit	Wa Ja`alū Lahu Min `Ibādihi Juz'āan 'Inna Al-'Insāna Lakaḥfūrun Mubīnun				
AhmedAli	اور لوگوں نے اس کے بندوں کو اس کی اولاد بنا دیا ہے شک انسان صریح ناشکرا ہے				
Jalandhry	اور انہوں نے اس کے بندوں میں سے اس کے لئے اولاد مقرر کی۔ بے شک انسان صریح ناشکرا ہے				
YusufAli	Yet they attribute to some of His servants a share with Him (in His godhead)! truly is man a blasphemous ingrate avowed!				
M.Khan	Yet they assign to some of His slaves a share with Him (by pretending that He has children, and considering them as equals or co-partners in worship with Him). Verily, man is indeed a manifest ingrate!				
Pickthal	And they allot to Him a portion of His bondmen! Lo! man is verily a mere ingrate.				
Shakir	And they assign to Him a part of His servants; man, to be sure, is clearly ungrateful.				

أَمْ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُم بِالْبَنِينَ ﴿16﴾

Out of what	مِمَّا	Has He taken	اتَّخَذَ	Or	أَمْ
And He has selected for you	وَأَصْفَاكُم	Daughters	بَنَاتٍ	He has created	يَخْلُقُ
				Sons	بِالْبَنِينَ

Translit	'Am Attakhadha Mimmā Yakhluqu Banātin Wa 'Aṣḥākum Bil-Banīna				
AhmedAli	کیا اس نے اپنی مخلوقات میں سے بیٹیاں لے لیں اور تمہیں بیٹے چن کر دیئے				
Jalandhry	کیا اس نے اپنی مخلوقات میں سے خود تو بیٹیاں لیں اور تم کو چن کر بیٹے دیئے				
YusufAli	What! Has He taken Daughters out of what He himself creates, and granted to you sons for choice?				
M.Khan	Or has He taken daughters out of what He has created, and He has selected for you sons?				
Pickthal	Or chooseth He daughters of all that He hath created, and honoureth He you with sons?				
Shakir	What! has He taken daughters to Himself of what He Himself creates and chosen you to have sons?				

وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿17﴾

One of them	أَحَدُهُمْ	Is informed of the news of (the birth of)	بُشِّرَ	And if	وَإِذَا
To the Most Beneficent (Allah)	لِلرَّحْمَنِ	He set forth	ضَرَبَ	That which	بِمَا
His face	وَجْهُهُ	Becomes	ظَلَّ	A parable	مَثَلًا
Filled with grief	كَظِيمٌ	And he is	وَهُوَ	Dark, gloomy	مُسْوَدًّا

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزخرف

Translit	<i>Wa 'Idhā Bushshira 'Aḥaduhum Bimā Ḍaraba Lilraḥmāni Mathalāan Žalla Wajhuhu Muswaddāan Wa Huwa Kaẓīmūn</i>
AhmedAli	اور جب ان میں سے کسی کو اس چیز کی خوشخبری دی جائے جسے رحمان کے لیے ٹھہراتا ہے تو اس کا منہ سیاہ ہو جاتا ہے اور وہ دل میں کڑھتا رہتا ہے
Jalandhry	حالانکہ جب ان میں سے کسی کو اس چیز کی خوشخبری دی جاتی ہے جو انہوں نے خدا کے لئے بیان کی ہے تو اس کا منہ سیاہ ہو جاتا ہے اور وہ غم سے بھر جاتا ہے
YusufAli	When news is brought to one of them of (the birth of) what he sets up as a likeness to (Allah) Most Gracious, his face darkens, and he is filled with inward grief!
M.Khan	And if one of them is informed of the news of (the birth of a girl) that which he set forth as a parable to the Most Gracious (Allāh) (i.e. of a girl), his face becomes dark, gloomy, and he is filled with grief!
Pickthal	And if one of them hath tidings of that which he likeneth to the Beneficent One, his countenance becometh black and he is full of inward rage.
Shakir	And when one of them is given news of that of which he sets up as a likeness for the Beneficent Allah, his face becomes black and he is full of rage.

﴿18﴾ أَوْ مَنْ يُنْشَأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ

In	فِي	Who is brought up	يُنْشَأُ	(do they then like for Allah) a creature	أَوْ مَنْ
In	فِي	And it	وَهُوَ	Ornaments	الْحِلْيَةِ
(herself) clear	مُبِينٍ	Cannot make	غَيْرُ	Dispute	الْخِصَامِ

Translit	<i>'Awaman Yunashsha'u Fī Al-Ĥilyati Wa Huwa Fī Al-Khiṣāmi Ghayru Mubīnin</i>
AhmedAli	کیا اس کے لیے وہ ہے جو زیور میں پلتی ہے اور وہ جھگڑتے میں بات نہیں کر سکتی
Jalandhry	کیا وہ جو زیور میں پرورش پائے اور جھگڑے کے وقت بات نہ کر سکے (نہ کی) بیٹی ہو سکتی ہے؟
YusufAli	Is then one brought up among trinkets, and unable to give a clear account in a dispute (to be associated with Allah)?
M.Khan	(Like they then for Allāh) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and who in dispute cannot make herself clear?
Pickthal	(Liken they then to Allah) that which is bred up in outward show, and in dispute cannot make itself plain?
Shakir	What! that which is made in ornaments and which in contention is unable to make plain speech!

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَاثًا ۖ أَشْهَدُوا خَلْقَهُمْ ۖ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ ﴿19﴾

Who	الَّذِينَ	The angels	الْمَلَائِكَةَ	And they make	وَجَعَلُوا
The the most beneficent	الرَّحْمَنِ	Are slaves	عِبَادُ	Themselves	هُمْ
Their creation	خَلْقَهُمْ ۖ	Did they witness	أَشْهَدُوا	Females	إِنَاثًا ۖ
And they will be questioned	وَيُسْأَلُونَ	Their witness	شَهَادَتُهُمْ	Ill be recorded	سَتُكْتَبُ

Translit	<i>Wa Ja`alū Al-Malā'ikata Al-Ladhīna Hum 'Ibādu Ar-Raḥmāni 'Ināthāan</i>
----------	---

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزخرف

	'Ashahidū Khalqahum Satuktabu Shahādatuhum Wa Yus'alūna
AhmedAli	اور فرشتوں کو جو رحمان کے بندے ہیں عورتیں فرض کر لیا کیا انھوں نے پیدا ہوتے دیکھا ہے ان کی گواہی لکھی جائے گی اور ان سے پوچھا جائے گا
Jalandhry	اور انھوں نے فرشتوں کو کہ وہ بھی خدا کے بندے ہیں (خدا کی) بیٹیاں مقرر کیا۔ کیا یہ ان کی پیدائش کے وقت حاضر تھے عنقریب ان کی شہادت لکھی جائے گی اور ان سے باز پرس کی جائے گی
YusufAli	And they make into females angels who themselves serve Allah. Did they witness their creation? Their evidence will be recorded, and they will be called to account!
M.Khan	And they make the angels who themselves are slaves of the Most Gracious (Allāh) females. Did they witness their creation? Their testimony will be recorded, and they will be questioned!
Pickthal	And they make the angels, who are the slaves of the Beneficent, females. Did they witness their creation? Their testimony will be recorded and they will be questioned.
Shakir	And they make the angels-- them who are the servants of the Beneficent Allah-- female (divinities). What! did they witness their creation? Their evidence shall be written down and they shall be questioned.

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ ۚ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٢٠﴾

وَقَالُوا	And they said	لَوْ	If it had been	شَاءَ	The will of
الرَّحْمَنُ	The Most Beneficent	مَا	Not	عَبَدْنَاهُمْ ۚ	We would have worshipped them
مَا	Not	لَهُمْ	They have	بِذَلِكَ	Of that
مِنْ	Any	عِلْمٍ ۖ	Knowledge	إِنْ	Nothing
هُمْ	They do	إِلَّا	But	يَخْرُصُونَ	lie

Translit	Wa Qālū Law Shā'a Ar-Rahmānu Mā `Abadnāhum Mā Lahum Bidhālīka Min `Ilmin 'In Hum'Illā Yakhruṣūna
AhmedAli	اور کہتے ہیں اگر رحمان چاہتا تو ہم انہیں نہ پوجتے انہیں اس کی کچھ خبر نہیں وہ محض اٹکل دوڑاتے ہیں
Jalandhry	اور کہتے ہیں اگر خدا چاہتا تو ہم ان کو نہ پوجتے۔ ان کو اس کا کچھ علم نہیں۔ یہ تو صرف اٹکلیں دوڑا رہے ہیں
YusufAli	("Ah!") they say "If it had been the will of (Allah), Most Gracious, We should not have worshipped such (deities)!" Of that they have no knowledge! They do nothing but lie!
M.Khan	And they said: "If it had been the Will of the Most Gracious (Allāh), we should not have worshipped them (false deities)." They have no knowledge whatsoever of that. They do nothing but lie!
Pickthal	And they say: If the Beneficent One had (so) willed, we should not have worshipped them. They have no knowledge whatsoever of that. They do but guess.
Shakir	And they say: If the Beneficent Allah had pleased, we should never have worshipped them. They have no knowledge of this; they only lie.

أَمْ آتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ ﴿٢١﴾

أَمْ	Or	آتَيْنَاهُمْ	Have We given them	كِتَابًا	Any Book
مِنْ قَبْلِهِ	Before this	فَهُمْ	So they	بِهِ	To it
مُسْتَمْسِكُونَ	Are holding fast				

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزخرف

Translit	'Am 'Ātaynāhum Kitābāan Min Qablihi Fahum Bihi Mustamsikūna
AhmedAli	کیا ہم نے انہیں اس سے پہلے کوئی کتاب دی ہے کہ یہ اس پر قائم ہیں
Jalandhry	یا ہم نے ان کو اس سے پہلے کوئی کتاب دی تھی تو یہ اس سے سند پکڑتے ہیں
YusufAli	What! Have We given them a Book before this, to which they are holding fast?
M.Khan	Or have We given them any Book before this (the Qur'ān), to which they are holding fast?
Pickthal	Or have We given them any scripture before (this Qur'an) so that they are holding fast thereto?
Shakir	Or have We given them a book before it so that they hold fast to it?

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهُتَدُونَ ﴿٢٢﴾

We	إِنَّا	They say	قَالُوا	Nay	بَلْ
On	عَلَىٰ	Our fathers	آبَاءَنَا	Found	وَجَدْنَا
On	عَلَىٰ	And we	وَإِنَّا	A certain way and religion	أُمَّةٍ
		Guide ourselves	مُهِتَدُونَ	Their footsteps	آثَارِهِم

Translit	Bal Qālū 'Innā Wajadnā 'Ābā'anā `Alā 'Ummatin Wa 'Innā `Alā 'Āthārihim Muhtadūna
AhmedAli	بلکہ وہ کہتے ہیں کہ ہم نے اپنے باپ دادا کو ایک طریقہ پر پایا ہے اور انہیں کے ہم پیرو ہیں
Jalandhry	بلکہ کہنے لگے کہ ہم نے اپنے باپ دادا کو ایک رستے پر پایا ہے اور ہم انہی کے قدم بقدم چل رہے ہیں
YusufAli	Nay! they say: "We found our fathers following a certain religion, and We do guide ourselves by their footsteps."
M.Khan	Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps."
Pickthal	Nay, for they say only: Lo! we found our fathers following a religion, and we are guided by their footprints.
Shakir	Nay! they say: We found our fathers on a course, and surely we are guided by their footsteps.

وَكَذَٰلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا

عَلَىٰ آثَارِهِم مُّقْتَدُونَ ﴿٢٣﴾

We sent	أَرْسَلْنَا	Not	مَا	And similarly	وَكَذَٰلِكَ
Any town	قَرْيَةٍ	To	فِي	Before you	مِنْ قَبْلِكَ
Said	قَالَ	But	إِلَّا	A warner	مِنْ نَذِيرٍ
Found	وَجَدْنَا	We	إِنَّا	The luxurious ones among them	مُتْرَفُوهَا
A certain way and religion	أُمَّةٍ	On	عَلَىٰ	Our fathers	آبَاءَنَا
Their footsteps	آثَارِهِم	On	عَلَىٰ	And we are indeed	وَإِنَّا
				following	مُتَقْتَدُونَ

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزخرف

Translit	<i>Wa Kadhalika Mā 'Arsalnā Min Qablika Fī Qaryatin Min Nadhīrin 'Illā Qāla Mutrafūhā 'Innā Wajadnā 'Ābā'anā 'Alā 'Ummatin Wa 'Innā 'Alā 'Āthārihim Muqtadūna</i>
AhmedAli	اور اسی طرح ہم نے آپ سے پہلے کسی گاؤں میں بھی کوئی ڈرانے والا بھیجا تو وہاں کے دولت مندوں نے (میں) کہا کہ ہم نے اپنے باپ دادا کو ایک طریقہ پر پایا اور ہم انہیں کے پیرو ہیں
Jalandhry	اور اسی طرح ہم نے تم سے پہلے کسی بستی میں کوئی ہدایت کرنے والا نہیں بھیجا مگر وہاں کے خوشحال لوگوں نے کہا کہ ہم نے اپنے باپ دادا کو ایک راہ پر پایا اور ہم قدم بقدم ان ہی کے پیچھے چلتے ہیں
YusufAli	Just in the same way, whenever We sent a Warner before thee to any people, the wealthy ones among them said: "We found Our fathers following a certain religion, and We will certainly follow in their footsteps."
M.Khan	And similarly, We sent not a warner before you (O Muhammad SAW) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."
Pickthal	And even so We sent not a warner before thee (Muhammad) into any township but its luxurious ones said: Lo! we found our fathers following a religion, and we are following their footprints.
Shakir	And thus, We did not send before you any warner in a town, but those who led easy lives in it said: Surely we found our fathers on a course, and surely we are followers of their footsteps.

﴿ قَالَ أَوْلَوْ جِئْتُكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءُكُمْ ۖ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴾

24

I bring you	جِئْتُكُمْ	Even if	أَوْلَوْ	(the warner) said	قَالَ
You found	وَجَدْتُمْ	Than that which	مِمَّا	Better guidance	بِأَهْدَىٰ
They said	قَالُوا	Your fathers	آبَاءُكُمْ ۖ	On it	عَلَيْهِ
You have been sent	أُرْسِلْتُمْ	With which	بِمَا	Verily we	إِنَّا
		disbelieve	كَافِرُونَ	With it	بِهِ

Translit	<i>Qāla 'Awalaw Ji'tukum Bi'ahdā Mimmā Wajadtum `Alayhi 'Ābā'akum Qālū 'Innā Bimā 'UrsiltumBihi Kāfirūna</i>
AhmedAli	رسول نے کہا اگرچہ میں تمہارے پاس اس سے بھی بہتر طریقہ لاؤں جس پر تم نے اپنے باپ دادا کو پایا انہوں نے کہا جو کچھ تو لایا ہے ہم اس کے منکر ہیں
Jalandhry	پیغمبر نے کہا اگرچہ میں تمہارے پاس ایسا (دین) لاؤں کہ جس رستے پر تم نے اپنے باپ دادا کو پایا وہ اس سے کہیں سیدھا رستہ دکھاتا ہے کہنے لگے کہ جو (دین) تم دے کر بھیجے گئے ہو ہم اس کو نہیں مانتے
YusufAli	He said: "What! even if I brought you better guidance than that which ye found your fathers following?" They said: "For us, We deny that ye (prophets) are sent (on a mission at all)."
M.Khan	(The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, We disbelieve in that with which you have been sent."
Pickthal	(And the warner) said: What! Even though I bring you better guidance than that ye found your fathers following? They answered: Lo! in what ye bring we are disbelievers.
Shakir	(The warner) said: What! even if I bring to you a better guide than that on which you found your fathers? They said: Surely we are unbelievers in that with which you are sent.

فَانْتَقَمْنَا مِنْهُمْ ۖ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿25﴾

Then see	فَانْظُرْ	Of them	مِنْهُمْ ۖ	So We took revenge	فَانْتَقَمْنَا
The end of	عَاقِبَةُ	Was	كَانَ	How	كَيْفَ
				Those who denied	الْمُكَذِّبِينَ

Translit	Fāntaqamnā Minhum Fānẓur Kayfa Kāna `Āqibatu Al-Mukadhdhibīna
AhmedAli	پھر ہم نے ان سے بدلہ لیا پھر دیکھ جھٹلانے والوں کا انجام کیا ہوا
Jalandhry	تو ہم نے ان سے انتقام لیا سو دیکھ لو کہ جھٹلانے والوں کا انجام کیا ہوا
YusufAli	So We exacted retribution from them: now see what was the end of those who rejected (Truth)!
M.Khan	So We took revenge of them, then see what was the end of those who denied (Islāmic Monotheism).
Pickthal	So We requited them. Then see the nature of the consequence for the rejecters!
Shakir	So We inflicted retribution on them, then see how was the end of the rejecters.

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿26﴾

Abraham	إِبْرَاهِيمُ	Said	قَالَ	And (remember) when	وَإِذْ
Verily I am	إِنَّنِي	And his people	وَقَوْمِهِ	To his father	لِأَبِيهِ
You worhsip	تَعْبُدُونَ	Of what	مِمَّا	Innocent	بَرَاءٌ

Translit	Wa 'Idh Qāla 'Ibrāhīmu Li'abīhi Wa Qawmihi 'Innanī Barā'un Mimmā Ta'budūna
AhmedAli	اور جب ابراہیم نے اپنے باپ اور اپنی قوم سے کہا کہ بے شک میں ان سے بیزار ہوں جن کی تم عبادت کرتے ہو
Jalandhry	اور جب ابراہیم نے اپنے باپ اور اپنی قوم کے لوگوں سے کہا کہ بن چیزوں کو تم پوجتے ہو میں ان سے بیزار ہوں
YusufAli	Behold! Abraham said to his father and his people: "I do indeed clear myself of what ye worship:
M.Khan	And (remember) when Ibrāhīm (Abraham) said to his father and his people: "Verily, I am innocent of what you worship,
Pickthal	And when Abraham said unto his father and his folk: Lo! I am innocent of what ye worship
Shakir	And when Ibrahim said to his father and his people: Surely I am clear of what you worship,

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿27﴾

Did create me	فَطَرَنِي	Him Who	الَّذِي	Except	إِلَّا
		Will guide me	سَيَهْدِينِ	And verily He	فَإِنَّهُ

Translit	'Illā Al-Ladhī Faṭaranī Fa'innahu Sayahdīni
AhmedAli	سوائے اس ذات کے جس نے تجھے پیدا کیا سو بے شک وہی تجھے راہ دکھائے گا

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزخرف

Jalandhry	ہاں جس نے مجھ کو پیدا کیا وہی مجھے سیدھا رستہ دکھائے گا
YusufAli	"(I worship) only Him Who originated me, and He will certainly guide me."
M.Khan	"Except Him (i.e. but Allâh Alone I worship none) Who did create me, and verily, He will guide me."
Pickthal	Save Him Who did create me, for He will surely guide me.
Shakir	Save Him Who created me, for surely He will guide me.

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾

Lasting	بَاقِيَةً	A word	كَلِمَةً	And he made it	وَجَعَلَهَا
That they may	لَعَلَّهُمْ	His offspring	عَقِبِهِ	Among	فِي
				Turn back	يَرْجِعُونَ

Translit	Wa Ja`alahā Kalimatan Bāqiyatan Fī `Aqibihi La`allahum Yarji`ūna
AhmedAli	اور یہی بات اپنی اولاد میں پہنچے چھوڑ گیا تاکہ وہ رجوع کریں
Jalandhry	اور یہی بات اپنی اولاد میں پہنچے چھوڑ گئے تاکہ وہ (خدا کی طرف) رجوع کریں
YusufAli	And he left it as a Word to endure among those who came after him, that they may turn back (to Allah).
M.Khan	And he made it [i.e. Lā ilāha ill-allāh (none has the right to be worshipped but Allâh Alone)] a Word lasting among his offspring, that they may turn back (i.e. to repent to Allâh or receive admonition).
Pickthal	And he made it a word enduring among his seed, that haply they might return.
Shakir	And he made it a word to continue in his posterity that they may return.

بَلْ مَتَّعْتُ هَؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٢٩﴾

To these	هَؤُلَاءِ	I gave to enjoy	مَتَّعْتُ	Nay but	بَلْ
There came to them	جَاءَهُمْ	Till	حَتَّىٰ	And their fathers	وَآبَاءَهُمْ
Making things clear	مُبِينٌ	And messenger	وَرَسُولٌ	The truth	الْحَقُّ

Translit	Bal Matta`tu Hā'uulā' Wa 'Ābā'ahum Ĥattā Jā'ahumu Al-Ĥaqqu Wa Rasūlun Mubīnun
AhmedAli	بلکہ میں نے ان کو اور ان کے باپ دادا کو خوب سامان دیا یہاں تک کہ ان کے پاس سچا قرآن اور صاف صاف بتانے والا رسول آیا
Jalandhry	بات یہ ہے کہ میں ان بھار کو اور ان کے باپ دادا کو متمتع کرتا رہا یہاں تک کہ ان کے پاس حق اور صاف صاف بیان کرنے والا پیغمبر آپہنچا
YusufAli	Yea, I have given the good things of this life to these (men) and their fathers, until the Truth has come to them, and a Messenger making things clear.
M.Khan	Nay, but I gave (the good things of this life) to these (polytheists) and their fathers to enjoy, till there came to them the truth (the Qur'ān), and a Messenger (Muhammad SAW) making things clear.
Pickthal	Nay, but I let these and their fathers enjoy life (only) till there should come unto them the Truth and a messenger making plain.
Shakir	Nay! I gave them and their fathers to enjoy until there came to them the truth and a Messenger making manifest (the truth).

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿30﴾

The truth	الْحَقُّ	Came to them	جَاءَهُمُ	And when	وَلَمَّا
Magic	سِحْرٌ	This is	هَذَا	They said	قَالُوا
Disbelieve	كَافِرُونَ	In it	بِهِ	And we	وَإِنَّا

Translit	Wa Lammā Jā'ahumu Al-Ĥaqqu Qālū Hādhā Sihrun Wa 'Innā Bihi Kāfirūna				
AhmedAli	اور جب ان کے پاس سچا قرآن پہنچا تو کہا کہ یہ تو بادو ہے اور ہم اسے نہیں مانتے				
Jalandhry	اور جب ان کے پاس حق (یعنی قرآن) آیا تو کہنے لگے کہ یہ تو بادو ہے اور ہم اس کو نہیں مانتے				
YusufAli	But when the Truth came to them they said: "This is sorcery, and We do reject it."				
M.Khan	And when the truth (this Qur'ān) came to them, they (the disbelievers in this Qur'ān) said: "This is magic, and we disbelieve therein."				
Pickthal	And now that the Truth hath come unto them they say: This is mere magic, and lo! we are disbelievers therein.				
Shakir	And when there came to them the truth they said: This is magic, and surely we are disbelievers in it.				

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿31﴾

Sent down	نُزِّلَ	Why is not	لَوْلَا	And they say	وَقَالُوا
To	عَلَى	Quran	الْقُرْآنُ	This	هَذَا
The two towns	الْقَرْيَتَيْنِ	Of	مِنْ	Some man	رَجُلٍ
				great	عَظِيمٍ

Translit	Wa Qālū Lawlā Nuzzila Hādhā Al-Qur'ānu `Alā Rajulin Mina Al-Qaryatayni `Aẓīmin				
AhmedAli	اور کہا کیوں یہ قرآن ان دو بستیوں کے کسی سردار پر نازل نہیں کیا گیا				
Jalandhry	اور (یہ بھی) کہنے لگے کہ یہ قرآن ان دونوں بستیوں (یعنی مکہ اور تائف) میں سے کسی بڑے آدمی پر کیوں نازل نہ کیا گیا؟				
YusufAli	Also, they say: "Why is not this Qur'an sent down to some leading man in either of the two (Chief) cities?"				
M.Khan	And they say: "Why is not this Qur'ān sent down to some great man of the two towns (Makkah and Tā'if)?"				
Pickthal	And they say: If only this Qur'an had been revealed to some great man of the two towns?				
Shakir	And they say: Why was not this Quran revealed to a man of importance in the two towns?				

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا ۚ وَرَفَعْنَا
بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُلْخًا ۚ وَرَحِمْتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ

﴿32﴾

The Mercy of	رَحِمْتُ	Who would portion out	يَقْسِمُونَ	Is it they	أَهُمْ
--------------	----------	-----------------------	-------------	------------	--------

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزخرف

Who partion out	قَسَمْنَا	It is We	نَحْنُ	Your Lord	رَبِّكَ ۚ
In	فِي	Their livelihood	مَعِيشَتَهُمْ	Between them	بَيْنَهُمْ
And We raised	وَرَفَعْنَا	Of this world	الدُّنْيَا ۚ	The life	الْحَيَاةِ
Others	بَعْضٍ	Above	فَوْقَ	Some of them	بَعْضُهُمْ
Some	بَعْضُهُمْ	So that may employ	لِيَتَّخِذَ	In ranks	دَرَجَاتٍ
And the Mercy of	وَرَحْمَتُ	In their work	سُخْرِيًّا ۖ	Others	بَعْضًا
Than (the wealth) which	مِمَّا	Is better	خَيْرٌ	Your Lord	رَبِّكَ
				They amass	يَجْمَعُونَ

Translit	'Ahum Yaqsīmūna Raḥmata Rabbika Nahnu Qasamnā Baynahum Ma`ishatahum Fī Al-ḤayāatiAd-Dunyā Wa Rafa`nā Ba`dahum Fawqa Ba`din Darajātin Liyattakhidha Ba`duhumBa`ḍāan Sukhrīyāan Wa Raḥmatu Rabbika Khayrun Mimmā Yajma`ūna				
AhmedAli	کیا وہ آپ کے رب کی رحمت تقسیم کرتے ہیں ان کی روزی تو ہم نے ان کے درمیان دنیا کی زندگی میں تقسیم کی ہے اور ہم نے بعض کے بعض پر درجے بلند کیے تاکہ ایک دوسرے کو محکوم بنا کر رکھے اور آپ کے رب کی رحمت اس سے کہیں بہتر ہے جو وہ جمع کرتے ہیں				
Jalandhry	کیا یہ لوگ تمہارے پروردگار کی رحمت کو بانٹتے ہیں؟ ہم نے ان میں ان کی معیشت کو دنیا کی زندگی میں تقسیم کر دیا اور ایک کے دوسرے پر درجے بلند کئے تاکہ ایک دوسرے سے خدمت لے اور جو کچھ یہ جمع کرتے ہیں تمہارے پروردگار کی رحمت اس سے کہیں بہتر ہے				
YusufAli	Is it they who would portion out the Mercy of thy Lord? It is We Who portion out between them their livelihood in the life of this world: and We raise some of them above others in ranks, so that some may command work from others. But the Mercy of thy Lord is better than the (wealth) which they amass.				
M.Khan	Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad SAW) is better than the (wealth of this world) which they amass.				
Pickthal	Is it they who apportion thy Lord's mercy? We have apportioned among them their livelihood in the life of the world, and raised some of them above others in rank that some of them may take labour from others; and the mercy of thy Lord is better than (the wealth) that they amass.				
Shakir	Will they distribute the mercy of your Lord? We distribute among them their livelihood in the life of this world, and We j have exalted some of them above others in degrees, that some of them may take others in subjection; and the mercy of your Lord is better than what they amass.				

وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لَبُيُوتِهِمْ سُقُفًا مِنْ فِضَّةٍ وَمَعَارِجَ

عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾

Would become	يَكُونُ	That	أَنْ	And were it no	وَلَوْلَا
One	وَاحِدَةً	Community	أُمَّةً	All mankind	النَّاسُ
Disbelieve	يَكْفُرُ	For those who	لِمَنْ	We would have provided	لَجَعَلْنَا
Roofs	سُقُفًا	For their houses	لَبُيُوتِهِمْ	In the Most Beneficent (Allah)	بِالرَّحْمَنِ

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزخرف

And elevators	وَمَعَارِجَ	Silver	فِصَّةٍ	Of	مِنْ
		They mount	يُظْهِرُونَ	On which	عَلَيْهَا

Translit	<i>Wa Lawlā 'An Yakūna An-Nāsu 'Ummatan Wāhidatan Laja`alnā Liman Yakfuru Bir-Rahmani Libuyūtihim Suqufāan Min Fadḍatin Wa Ma`ārija `Alayhā Yaẓharūna</i>				
AhmedAli	اور اگر یہ نہ ہوتا کہ سب لوگ ایک طریقہ کے ہوجائیں گے (کافر) تو جو الہ کے منکر میں انکے گھروں کی چھت اور ان پر چڑھنے کی سیڑھیاں چاندی کی کر دیتے				
Jalandhry	اور اگر یہ خیال نہ ہوتا کہ سب لوگ ایک ہی جماعت ہوجائیں گے تو جو لوگ خدا سے انکار کرتے ہیں ہم ان کے گھروں کی چھتیں چاندی کی بنا دیتے اور سیڑھیاں (بھی) جن پر وہ چڑھتے ہیں				
YusufAli	And were it not that (all) men might become one (evil) way of life, We would provide, for everyone that blasphemes against (Allah) Most Gracious, silver roofs for their houses, and (silver) stair-ways on which to go up.				
M.Khan	And were it not that all mankind would have become of one community (all disbelievers, desiring worldly life only), We would have provided for those who disbelieve in the Most Gracious (Allāh), silver roofs for their houses, and elevators whereby they ascend,				
Pickthal	And were it not that mankind would have become one community, We might well have appointed, for those who disbelieve in the Beneficent, roofs of silver for their houses and stairs (of silver) whereby to mount,				
Shakir	And were it not that all people had been a single nation, We would certainly have assigned to those who disbelieve in the Beneficent Allah (to make) of silver the roofs of their houses and the stairs by which they ascend.				

﴿34﴾ وَلْيُوتِهِمْ أَبْوَابًا وَسُرُرًا عَلَيْهَا يَتَكُونَ

And thrones (of silver)	وَسُرُرًا	Doors (of silver)	أَبْوَابًا	And for their houses	وَلْيُوتِهِمْ
		They could recline	يَتَكُونَ	On which	عَلَيْهَا

Translit	<i>Wa Libuyūtihim 'Abwābāan Wa Sururāan `Alayhā Yattaki'ūna</i>				
AhmedAli	اور ان کے گھروں کے دروازے اور تخت بھی چاندی کے کر دیتے جن پر وہ تکیہ لگا کر بیٹھتے ہیں				
Jalandhry	اور ان کے گھروں کے دروازے بھی اور تخت بھی جن پر تکیہ لگاتے ہیں				
YusufAli	And (silver) doors to their houses, and thrones (of silver) on which they could recline				
M.Khan	And for their houses, doors (of silver), and thrones (of silver) on which they could recline,				
Pickthal	And for their houses doors (of silver) and couches of silver whereon to recline,				
Shakir	And the doors of their houses and the couches on which they recline,				

﴿35﴾ وَزُخْرَفًا ۚ وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا ۚ وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ

All	كُلُّ	Yet	وَإِنْ	And adornments of good	وَزُخْرَفًا ۚ
An enjoyment of	مَتَاعُ	Would have been nothing but	لَمَّا	This	ذَلِكَ
And the Hereafter	وَالْآخِرَةُ	This world	الدُّنْيَا ۚ	The life of	الْحَيَاةِ
Is only for the pious	لِلْمُتَّقِينَ	Your Lord	رَبِّكَ	With	عِنْدَ

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزخرف

Translit	<i>Wa Zukhrufāan Wa 'In Kullu Dhālika Lammā Matā`u Al-Ĥayāati Ad-Dunyā Wa Al-'Ākhiratu 'Inda Rabbika Lilmuttaqīna</i>
AhmedAli	اور سونے کے بھی اور یہ سب کچھ دنیا کی زندگی کا سامان ہے اور آخرت آپ کے رب کے ہاں پر ہیزاروں کے لیے ہے
Jalandhry	اور (خوب) تجل و آرائش (کردیتے) اور یہ سب دنیا کی زندگی کا تھوڑا سا سامان ہے۔ اور آخرت تمہارے پروردگار کے ہاں پر ہیزاروں کے لئے ہے
YusufAli	And also adornments of gold. But all this were nothing but conveniences of the present life: the Hereafter, in the sight of thy Lord, is for the Righteous.
M.Khan	And adornments of gold. Yet all this (i.e. the roofs, doors, stairs, elevators, thrones of their houses) would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (only) for the Muttaqūn.
Pickthal	And ornaments of gold. Yet all that would have been but a provision of the life of the world. And the Hereafter with your Lord would have been for those who keep from evil.
Shakir	And (other) embellishments of gold; and all this is naught but provision of this world's life, and the hereafter is with your Lord only for those who guard (against evil).

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾

From	عَنْ	Turns away	يَعْشُ	And whosoever	وَمَنْ
We appint	نُقَيِّضْ	The Most Beneficent	الرَّحْمَنِ	The remembrance of	ذِكْرٍ
So he is	فَهُوَ	A devil	شَيْطَانًا	For him	لَهُ
		A companion	قَرِينٌ	For him	لَهُ

Translit	<i>Wa Man Ya`shu `An Dhikri Ar-Rahmāni Nuqayyid Lahu Shayṭānāan Fahuwa Lahu Qarīnun</i>
AhmedAli	اور جو الہ کی یاد سے غافل ہوتا ہے تو ہم اس پر ایک شیطان متعین کرتے ہیں پھر وہ اس کا ساتھی رہتا ہے
Jalandhry	اور جو کوئی خدا کی یاد سے آنکھیں بند کر کے (یعنی تغافل کرے) ہم اس پر ایک شیطان مقرر کر دیتے ہیں تو وہ اس کا ساتھی ہو جاتا ہے
YusufAli	If anyone withdraws himself from remembrance of Most Gracious, We appoint for him an evil one to be an intimate companion to him.
M.Khan	And whosoever turns away blindly from the remembrance of the Most Gracious (Allāh) (i.e. this Qur'ān and worship of Allāh), We appoint for him Shaitān (Satan devil) to be a Qarīn (a intimate companion) to him.
Pickthal	And he whose sight is dim to the remembrance of the Beneficent, We assign unto him a devil who becometh his comrade;
Shakir	And whoever turns himself away from the remembrance of the Beneficent Allah, We appoint for him a Shaitan, so he becomes his associate.

وَأَنَّهُمْ لَيَصْدُونَهُمْ عَنِ السَّبِيلِ وَيَخْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٧﴾

From	عَنْ	Hinder them	لَيَصْدُونَهُمْ	And verily they	وَأَنَّهُمْ
That they	أَنَّهُمْ	But they think	وَيَخْسَبُونَ	The path	السَّبِيلِ
				Are guided right	مُّهْتَدُونَ

Translit	<i>Wa 'Innahum Layaṣuddūnahum `Ani As-Sabīli Wa Yaḥsabūna 'Annahum Muhtadūna</i>
----------	--

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزحرف

AhmedAli	اور شیاطین آدمیوں کو راستے سے روکتے ہیں اور وہ سمجھتے ہیں کہ ہم راہِ راست پر ہیں
Jalandhry	اور یہ (شیطان) ان کو راستے سے روکتے رہتے ہیں اور وہ سمجھتے ہیں کہ سیدھے راستے پر ہیں
YusufAli	Such (evil ones) really hinder them from the Path but they think that they are being guided aright!
M.Khan	And verily, they (Satans / devils) hinder them from the Path (of Allāh), but they think that they are guided aright!
Pickthal	And lo! they surely turn them from the way of Allah, and yet they deem that they are rightly guided;
Shakir	And most surely they turn them away from the path, and they think that they are guided aright:

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ ﴿38﴾

He comes to us	جَاءَنَا	When	إِذَا	Till	حَتَّىٰ
Between me	بَيْنِي	Would that	يَا لَيْتَ	He says	قَالَ
The two east	الْمَشْرِقَيْنِ	Were the distance of	بُعْدَ	And between you	وَبَيْنَكَ
		The companion	الْقَرِينُ	So evil	فَبِئْسَ

Translit	Ĥattā 'Idhā Jā'anā Qāla Yā Layta Baynī Wa Baynaka Bu'da Al-Mashriqayni Fabi'sa Al-Qarīnu
AhmedAli	یہاں تک کہ جب وہ ہمارے پاس آئے گا تو کہے گا اے کاش میرے اور تیرے درمیان مشرق اور مغرب کی دوری ہوتی پس کیا برا ساتھی ہے
Jalandhry	یہاں تک کہ جب ہمارے پاس آئے گا تو کہے گا کہ اے کاش مجھ میں اور تجھ میں مشرق و مغرب کا فاصلہ ہوتا تو برا ساتھی ہے
YusufAli	At length when (such a one) comes to Us, he says (to his evil companion): "Would that between me and thee were the distance of East and West!" Ah! Evil is the companion (indeed)!
M.Khan	Till, when (such a one) comes to Us, he says [to his Qarīn (Satan / devil companion)] "Would that between me and you were the distance of the two easts (or the east and west)" a worst (type of) companion (indeed)!
Pickthal	Till, when he cometh unto Us, he saith (unto his comrade): Ah, would that between me and thee there were the distance of the two horizons - an evil comrade!
Shakir	Until when he comes to Us, he says: O would that between me and you there were the distance of the East and the West; so evil is the associate!

وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿39﴾

This Day	الْيَوْمَ	Profit you	يَنْفَعَكُمُ	It will never	وَلَنْ
That you will be	أَنْتُمْ	You did wrong	ظَلَمْتُمْ	As	إِذْ
sharing	مُشْتَرِكُونَ	The punishment	الْعَذَابِ	In	فِي

Translit	Wa Lan Yanfa`akumu Al-Yawma 'Idh Ḥalamtum 'Annakum Fī Al-'Adhābi Mushtarikūna
AhmedAli	اور آج تمہیں یہ بات ہرگز نفع نہ دے گی چونکہ تم نے ظلم کیا تھا بے شک تم عذاب میں شریک ہو
Jalandhry	اور جب تم ظلم کرتے رہے تو آج تمہیں یہ بات فائدہ نہیں دے سکتی کہ تم (سب) عذاب میں شریک ہو
YusufAli	When ye have done wrong, it will avail you nothing, that day, that ye shall be partners in punishment!
M.Khan	It will profit you not this Day (O you who turn away from Allāh's remembrance and His worship) as you did

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزخرف

	wrong, (and) that you will be sharers (you and your Qarîn) in the punishment.
Pickthal	And it profiteth you not this day, because ye did wrong, that ye will be sharers in the doom.
Shakir	And since you were unjust, it will not profit you this day that you are sharers in the chastisement.

أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَمَنْ كَانَ فِي ضَلَالٍ مُبِينٍ ﴿40﴾

The deaf	الصُّمَّ	Make to hear	تُسْمِعُ	Can you	أَفَأَنْتَ
The blind	الْعُمْيَ	Can you guide	تَهْدِي	Or	أَوْ
In	فِي	Is	كَانَ	Or him who	وَمَنْ
		manifest	مُبِينٍ	Error	ضَلَالٍ

Translit	'Afa'anta Tusmi`u Aş-Şumma 'Aw Tahdī Al-`Umya Wa Man Kāna Fī Ḍalālin Mubīnin
AhmedAli	پس کیا آپ بہروں کو سنا سکتے ہیں یا اندھوں کو راہ دکھا سکتے ہیں اور انہیں جو صریح گمراہی میں ہیں
Jalandhry	کیا تم بہرے کو سنا سکتے ہو یا اندھے کو رستہ دکھا سکتے ہو اور جو صریح گمراہی میں ہو (اسے راہ پر لا سکتے ہو)
YusufAli	Canst thou then make the deaf to hear, or give direction to the blind or to such as (wander) in manifest error?
M.Khan	Can you (O Muhammad SAW) make the deaf to hear, or can you guide the blind or him who is in manifest error?
Pickthal	Canst thou (Muhammad) make the deaf to hear, or canst thou guide the blind or him who is in error manifest?
Shakir	What! can you then make the deaf to hear or guide the blind and him who is in clear error?

فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ ﴿42﴾

You	بِكَ	We take away	نَذْهَبَنَّ	And even if	فَإِمَّا
Take vengeance	مُنْتَقِمُونَ	On them	مِنْهُمْ	We shall indeed	فَإِنَّا

Translit	Fa'immā Nadh/habanna Bika Fa'innā Minhum Muntaqimūna
AhmedAli	پس اگر ہم آپ کو (دنیا سے) اٹھالیں تو بھی ہم ان سے بدلہ لیں گے
Jalandhry	اگر ہم تم کو (وفات دے کر) اٹھالیں تو ان لوگوں سے تو ہم انتقام لے کر رہیں گے
YusufAli	Even if We take thee away, We shall be sure to exact retribution from them.
M.Khan	And even if We take you (O Muhammad SAW) away, We shall indeed take vengeance on them.
Pickthal	And if We take thee away, We surely shall take vengeance on them,
Shakir	But if We should take you away, still We shall inflict retribution on them;

أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُقْتَدِرُونَ ﴿42﴾

That which	الَّذِي	We show you	نُرِيَنَّكَ	Of (if)	أَوْ
Over them	عَلَيْهِمْ	Tghen verily We	فَإِنَّا	We threaten them	وَعَدْنَاهُمْ

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزحرف

				Have perfect command	مُقْتَدِرُونَ
--	--	--	--	----------------------	---------------

Translit	'Aw Nuriyannaka Al-Ladhī Wa `adnāhum Fa'innā `Alayhim Muqtadirūna
AhmedAli	یا اگر ہم آپ کو وہ دکھا بھی دیں جس کا ہم نے ان سے وعدہ کیا ہے تو ہم ان پر قادر ہیں
Jalandhry	یا (تمہاری زندگی ہی میں) تمہیں وہ (عذاب) دکھا دیں گے جن کا ہم نے ان سے وعدہ کیا ہے ہم ان پر قابو رکھتے ہیں
YusufAli	Or We shall show thee that (accomplished) which We have promised them: for verily We shall prevail over them.
M.Khan	Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them.
Pickthal	Or (if) We show thee that wherewith We threaten them; for lo! We have complete command of them.
Shakir	Rather We will certainly show you that which We have promised them; for surely We are the possessors of full power over them.

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ ۖ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿43﴾

Inspired	أُوحِيَ	To that which	بِالَّذِي	So hold you fast	فَاسْتَمْسِكْ
On	عَلَىٰ	Verily you are	إِنَّكَ	To you	إِلَيْكَ ۖ
		A straight	مُسْتَقِيمٍ	Path	صِرَاطٍ

Translit	Fāstamsik Bial-Ladhī 'Ūhiya 'Ilayka 'Innaka `Alā Şirāṭin Mustaqīmīn
AhmedAli	پھر آپ مضبوطی سے پکڑیں اسے جو آپ کی طرف وحی کیا گیا ہے بے شک آپ سیدھے راستے پر ہیں
Jalandhry	پس تمہاری طرف جو وحی کی گئی ہے اس کو مضبوط پکڑے رہو۔ بے شک تم سیدھے رستے پر ہو
YusufAli	So hold thou fast to the Revelation sent down to thee: verily thou art on Straight Way.
M.Khan	So hold you (O Muhammad SAW) fast to that which is revealed to you. Verily you are on the Straight Path.
Pickthal	So hold thou fast to that which is inspired in thee. Lo! thou art on a right path.
Shakir	Therefore hold fast to that which has been revealed to you; surely you are on the right path.

وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْأَلُونَ ﴿44﴾

For you	لَّكَ	Indeed a reminder	لَذِكْرٌ	And verily this is	وَإِنَّهُ
Be questioned	تُسْأَلُونَ	And you will	وَسَوْفَ	And your people	وَلِقَوْمِكَ ۖ

Translit	Wa 'Innahu Ladhikrun Laka Wa Liqawmika Wa Sawfa Tus'alūna
AhmedAli	اور بے شک وہ (قرآن) آپ کے لیے اور آپ کی قوم کے لیے ایک نصیحت ہے اور تم سب سے اسکی باز پرس ہوگی
Jalandhry	اور یہ (قرآن) تمہارے لئے اور تمہاری قوم کے لئے نصیحت ہے اور (لوگو) تم سے عنقریب پرسش ہوگی
YusufAli	The (Qur'an) is indeed the message for thee and for thy people; and soon shall ye (all) be brought to account.
M.Khan	And verily, this (the Qur'ân) is indeed a Reminder for you (O Muhammad SAW) and your people (Quraish people, or your followers), and you will be questioned (about it).
Pickthal	And lo! it is in truth a Reminder for thee and for thy folk; and ye will be questioned.

Shakir And most surely it is a reminder for you and your people, and you shall soon be questioned.

وَأَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ ﴿45﴾

Whom We sent	أَرْسَلْنَا	Those	مَنْ	And ask	وَأَسْأَلُ
Did We ever appoint	أَجَعَلْنَا	Of Our messengers	مِنْ رُسُلِنَا	Before you	مِنْ قَبْلِكَ
Gods	آلِهَةً	The Most Beneficent	الرَّحْمَنِ	Besides	مِنْ دُونِ
				To be worshipped	يُعْبَدُونَ

Translit	Wa As'al Man 'Arsalnā Min Qablika Min Rusulinā 'Aja`alnā Min Dūni Ar-Rahmāni 'ĀlihatanYu`badūna
AhmedAli	اور آپ ان سب پیغمبروں سے نہیں ہم نے آپ سے پہلے بھیجا ہے پوچھ لیجئے کیا ہم نے رحمان کے سوا دوسرے معبود ٹھہرا لئے تھے کہ انکی عبادت کی جائے
Jalandhry	اور (اے محمد ﷺ) جو اپنے پیغمبر ہم نے تم سے پہلے بھیجے ہیں ان سے دریافت کر لو۔ کیا ہم نے (خدائے) رحمن کے سوا اور معبود بنائے تھے کہ ان کی عبادت کی جائے
YusufAli	And question thou Our messengers whom We sent before thee; did We appoint any deities other than (Allah) Most Gracious, to be worshipped?
M.Khan	And ask (O Muhammad SAW) those of Our Messengers whom We sent before you: "Did We ever appoint ālihah (gods) to be worshipped besides the Most Gracious (Allāh)?"
Pickthal	And ask those of Our messengers whom We sent before thee: Did We ever appoint gods to be worshipped beside the Beneficent?
Shakir	And ask those of Our messengers whom We sent before you: Did We ever appoint gods to be worshipped besides the Beneficent Allah?

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿46﴾

Moses	مُوسَىٰ	We did send	أَرْسَلْنَا	And indeed	وَلَقَدْ
Pharaoh	فِرْعَوْنَ	To	إِلَىٰ	With Our Signs	بِآيَاتِنَا
Verily I am	إِنِّي	So he said	فَقَالَ	And his chiefs	وَمَلَئِهِ
The worlds	الْعَالَمِينَ	The Lord of	رَبِّ	A Messenger of	رَسُولُ

Translit	Wa Laqad 'Arsalnā Mūsā Bi'āyātina 'Ilā Fir'awna Wa Mala'ihī Faqāla 'Innī Rasūlu Rabbi Al-'Ālamīna
AhmedAli	اور ہم نے موسیٰ کو اپنی نشانیاں دے کر فرعون اور اس کے امراء کی طرف بھیجا تھا سو اس نے کہا کہ میں پروردگار عالم کا رسول ہوں
Jalandhry	اور ہم نے موسیٰ کو اپنی نشانیاں دے کر فرعون اور اس کے درباریوں کی طرف بھیجا تو انہوں نے کہا کہ میں پروردگار عالم کا بھیجا ہوا ہوں
YusufAli	We did send Moses aforetime, with Our Signs, to Pharaoh and his Chiefs: he said "I am an messenger of the Lord of the Worlds."
M.Khan	And indeed We did send Mūsā (Moses) with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) to Fir'aun (Pharaoh) and his chiefs (inviting them to Allāh's religion of Islām) He said: "Verily, I am a Messenger of the Lord of the 'Ālamīn (mankind, jinn and all that exists)."

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزخرف

Pickthal	And verily We sent Moses with Our revelations unto Pharaoh and his chiefs, and he said: I am a messenger of the Lord of the Worlds.
Shakir	And certainly We sent Musa with Our communications to Firon and his chiefs, so he said: Surely I am the messenger of the Lord of the worlds.

فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ ﴿47﴾

With Our Signs	بِآيَاتِنَا	He came to them	جَاءَهُمْ	But when	فَلَمَّا
At them	مِنْهَا	They	هُمْ	Behold	إِذَا
				laughed	يَضْحَكُونَ

Translit	<i>Falammā Jā'ahum Bi'āyātina 'Idhā Hum Minhā Yadhakūna</i>
AhmedAli	پس جب وہ ان کے پاس ہماری نشانیاں لایا تو وہ اس کی ہنسی اڑانے لگے
Jalandhry	جب وہ ان کے پاس ہماری نشانیاں لے کر آئے تو وہ نشانوں سے ہنسی کرنے لگے
YusufAli	But when he came to them with Our Signs, behold, they laughed at them.
M.Khan	But when he came to them with Our Ayât (proofs, evidences, verses, lessons, signs, revelations) behold, they laughed at them.
Pickthal	But when he brought them Our tokens, behold! they laughed at them.
Shakir	But when he came to them with Our signs, lo! they laughed at them.

وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا ۖ وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿48﴾

Any sign	مِنْ آيَةٍ	We showed them	نُرِيهِمْ	And not	وَمَا
Greater	أَكْبَرُ	It was	هِيَ	But	إِلَّا
And we seized them	وَأَخَذْنَاهُمْ	Its fellow	أُخْتِهَا ۖ	Than	مِنْ
reutn	يَرْجِعُونَ	In order that they might	لَعَلَّهُمْ	With torment	بِالْعَذَابِ

Translit	<i>Wa Mā Nurīhim Min 'Āyatin 'Illā Hiya 'Akbaru Min 'Ukhtihā Wa 'Akhadhnāhum Bil-'Adhābi La'allahum Yarji'ūna</i>
AhmedAli	اور ہم ان کو جو کوئی نشانی دکھاتے تھے تو ایک دوسرے سے بڑھ کر ہوتی تھی اور ہم نے انہیں عذاب میں پکڑا تاکہ وہ باز آجائیں
Jalandhry	اور جو نشانی ہم ان کو دکھاتے تھے وہ دوسری سے بڑی ہوتی تھی اور ہم نے ان کو عذاب میں پکڑ لیا تاکہ باز آئیں
YusufAli	We showed them Sign after Sign, each grater then its fellow, and We seized them with Punishment, in order that they might turn (to Us).
M.Khan	And not an Ayâh (sign, etc.) We showed them but it was greater than its fellow, and We seized them with torment, in order that they might turn [from their polytheism to Allâh's religion (Islâmic Monotheism)].
Pickthal	And every token that We showed them was greater than its sister (token), and We grasped them with the torment, that haply they might turn again.
Shakir	And We did not show them a sign but it was greater than its like, and We overtook them with chastisement that they may turn.

وَقَالُوا يَا أَيُّهُ السَّاحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّنَا لَمُهْتَدُونَ ﴿49﴾

Sorcerer	السَّاحِرُ	O you	يَا أَيُّهُ	And they said	وَقَالُوا
Your Lord	رَبِّكَ	For us	لَنَا	Invoke	ادْعُ
With you	عِنْدَكَ	He has entrusted	عَهِدَ	According to what	بِمَا
		Be guided	لَمُهْتَدُونَ	Verily We shall	إِنَّنَا

Translit	Wa Qālū Yā 'Ayyuhā As-Sāhīru Ad'u Lanā Rabbaka Bimā 'Ahida 'Indaka 'Innanā Lamuhtadūn				
AhmedAli	اور انہوں نے کہا اے جادوگر اپنے رب سے ہمارے لیے اس عہد سے جو تجھ سے اس نے کیا ہے دعا کر ہم ضرور راہ پر آجائیں گے				
Jalandhry	اور کہنے لگے کہ اے جادوگر اس عہد کے مطابق جو تیرے پروردگار نے تجھ سے کر رکھا ہے اس سے دعا کر بے شک ہم ہدایت یاب ہو جائیں گے				
YusufAli	And they said "O thou Sorcerer! invoke thy Lord for us according to His covenant with thee; for We shall truly accept guidance."				
M.Khan	And they said [to Mûsa (Moses)]: "O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright)."				
Pickthal	And they said: O wizard! Entreat thy Lord for us by the pact that He hath made with thee. Lo! we verily will walk aright.				
Shakir	And they said: O magician! call on your Lord for our sake, as He has made the covenant with you; we shall surely be the followers of the right way.				

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُثُونَ ﴿50﴾

From them	عَنْهُمْ	We removed	كَشَفْنَا	But when	فَلَمَّا
They	هُمْ	Behold	إِذَا	The torment	الْعَذَابَ
				Broke their covenant	يَنْكُثُونَ

Translit	Falamā Kashafnā 'Anhumu Al-'Adhāba 'Idhā Hum Yankuthūna				
AhmedAli	پھر جب ہم ان سے عذاب ہٹا لیتے تو اسی وقت عہد کو توڑ دیتے				
Jalandhry	سو جب ہم نے ان سے عذاب کو دور کر دیا تو وہ عہد شکنی کرنے لگے				
YusufAli	But when We removed the Penalty from them, behold they broke their word.				
M.Khan	But when We removed the torment from them, behold, they broke their covenant (that they will believe if We remove the torment from them).				
Pickthal	But when We eased them of the torment, behold! they broke their word.				
Shakir	But when We removed from them the chastisement, lo! they broke the pledge.				

وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي ۚ

أَفَلَا تُبْصِرُونَ ﴿51﴾

Amongst	فِي	Pharaoh	فِرْعَوْنُ	And proclaimed	وَنَادَىٰ
---------	-----	---------	------------	----------------	-----------

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزخرف

O my people	يَا قَوْمُ	Saying	قَالَ	His people	قَوْمِهِ
The dominion of	مُلْكُ	For me	لِي	Is not	أَلَيْسَ
Rivers	الْأَنْهَارُ	And these	وَهَذِهِ	Egypt	مِصْرَ
Not then	أَفَلَا	Underneath me	مِنْ تَحْتِي	Flowing	تَجْرِي

Translit	Wa Nādā Fir`awnu Fī Qawmihi Qāla Yā Qawmi 'Alaysa Lī Mulku Miṣra Wa Hadhihi Al-'Anhāru Tajrī Min Tahtī 'Afalā Tubṣirūna				
AhmedAli	اور فرعون نے اپنی قوم میں منادی کر کے کہہ دیا اے میری قوم کیا میرے لیے مصر کی بادشاہت نہیں اور کیا یہ نہیں میرے (محل کے) نیچے سے نہیں بہہ رہی ہیں پھر کیا تم نہیں دیکھتے				
Jalandhry	اور فرعون نے اپنی قوم سے پکار کر کہا کہ اے قوم کیا مصر کی حکومت میرے ہاتھ میں نہیں ہے۔ اور یہ نہیں جو میرے (محلوں کے) نیچے بہہ رہی ہیں (میری نہیں ہیں) کیا تم دیکھتے نہیں				
YusufAli	And Pharaoh proclaimed among his people, saying: "O my people! Does not the dominion of Egypt belong to me, (witness) these streams flowing underneath my (palace)? What! see ye not then?"				
M.Khan	And Fir'aun (Pharaoh) proclaimed among his people, (saying:) "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then?"				
Pickthal	And Pharaoh caused a proclamation to be made among his people saying: O my people! Is not mine the sovereignty of Egypt and these rivers flowing under me? Can ye not then discern?				
Shakir	And Firon proclaimed amongst his people: O my people! is not the kingdom of Egypt mine? And these rivers flow beneath me; do you not then see?				

أَمْ أَنَا خَيْرٌ مِنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ﴿52﴾

Better	خَيْرٌ	Am I	أَنَا	Or	أَمْ
Who	الَّذِي	This one	هَذَا	Than	مِنْ
And not	وَلَا	Despicable	مَهِينٌ	Is	هُوَ
		Express himself clearly	يُبِينُ	Can scarcely	يَكَادُ

Translit	'Am 'Anā Khayrun Min Hādhā Al-Ladhī Huwa Mahīnun Wa Lā Yakādu Yubīnu				
AhmedAli	کیا میں اس سے بہتر نہیں ہوں جو ذلیل ہے اور صاف صاف بات بھی نہیں کر سکتا				
Jalandhry	بے شک میں اس شخص سے جو کچھ عزت نہیں رکھتا اور صاف گفتگو بھی نہیں کر سکتا کہیں بہتر ہوں				
YusufAli	"Am I not better than this (Moses), who is a contemptible wretch and can scarcely express himself clearly?"				
M.Khan	"Am I not better than this one [Mūsa (Moses)], who is despicable] and can scarcely express himself clearly?"				
Pickthal	I am surely better than this fellow, who is despicable and can hardly make (his meaning) plain!				
Shakir	Nay! I am better than this fellow, who is contemptible, and who can hardly speak distinctly:				

فَلَوْلَا أَلْقَيْ عَلَيْهِ أَسُورَةٌ مِنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ ﴿53﴾

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزحرف

On him	عَلَيْهِ	Bestowed	أَلْقَى	Why then are not	فَلَوْلَا
Gold	ذَهَبٍ	Of	مِنْ	Bracelets	أَسْوَرةً
With him	مَعَهُ	Sent	جَاءَ	Or	أَوْ
		along	مُقْتَرِنِينَ	Angels	الْمَلَائِكَةُ

Translit	Falawlā 'Ulqiya 'Alayhi 'Aswiratun Min Dhahabin 'Aw Jā'a Ma'ahu Al-Malā'ikatu Muqtarinīna				
AhmedAli	پھر اس کے لیے سونے کے لنگن کیوں نہیں آئے گئے یا اس کے ہمراہ فرشتے پرے باندھے ہوئے آئے ہوتے				
Jalandhry	تو اس پر سونے کے لنگن کیوں نہ آئے گئے یا (یہ ہوتا کہ) فرشتے جمع ہو کر اس کے ساتھ آتے				
YusufAli	"Then why are not gold bracelets bestowed on him, or (why) come (not) with him angels accompanying him in procession?"				
M.Khan	"Why then are not golden bracelets bestowed on him, or angels sent along with him?"				
Pickthal	Why, then, have armlets of gold not been set upon him, or angels sent along with him?				
Shakir	But why have not bracelets of gold been put upon him, or why have there not come with him angels as companions?				

فَاسْتَخَفَّ قَوْمَهُ فَاطَّاعُوهُ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿54﴾

And they obeyed him	فَاطَّاعُوهُ ۚ	His people	قَوْمَهُ	Thus he befooled and mislead	فَاسْتَخَفَّ
A people who were	قَوْمًا	Were ever	كَانُوا	Verily then	إِنَّهُمْ
				Sinners	فَاسِقِينَ

Translit	Fāstakhaffa Qawmahu Fa'aṭā'ūhu 'Innahum Kānū Qawmāan Fāsiqīna				
AhmedAli	پس اس نے اپنی قوم کو احمق بنا دیا پھر اس کے کہنے میں آگئے کیوں کہ وہ بدکار لوگ تھے				
Jalandhry	غرض اس نے اپنی قوم کی عقل ماردی۔ اور انہوں نے اس کی بات مان لی۔ بے شک وہ نافرمان لوگ تھے				
YusufAli	Thus did he make fools of his people and they obeyed him: truly were they a people rebellious (against Allah).				
M.Khan	Thus he [Fir'aun (Pharaoh)] befooled (and misled) his people, and they obeyed him. Verily, they were ever a people who were Fāsiqūn (rebellious, disobedient to Allāh).				
Pickthal	Thus he persuaded his people to make light (of Moses), and they obeyed him. Lo! they were a wanton folk.				
Shakir	So he incited his people to levity and they obeyed him: surely they were a transgressing people.				

فَلَمَّا آسَفُونَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿55﴾

We punished	انْتَقَمْنَا	They angered Us	آسَفُونَا	So when	فَلَمَّا
all	فَأَغْرَقْنَاهُمْ	And drowned them	فَأَغْرَقْنَاهُمْ	Them	مِنْهُمْ

Translit	Falamā 'Āsafūnā Antaqamnā Minhum Fa'aghraqnāhum 'Ajma'īna				
AhmedAli	پس جب انہوں نے ہمیں غصہ دلا دیا تو ہم نے ان سے بدلہ لیا ہم نے ان سب کو غرق کر دیا				

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزخرف

Jalandhry	جب انہوں نے ہم کو خفا کیا تو ہم نے ان سے انتقام لے کر اور ان سب کو ڈبو کر چھوڑا
YusufAli	When at length they provoked Us, We exacted retribution from them and We drowned them all
M.Khan	So when they angered Us, We punished them, and drowned them all.
Pickthal	So, when they angered Us, We punished them and drowned them every one.
Shakir	Then when they displeased Us, We inflicted a retribution on them, so We drowned them all together,

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِلْآخِرِينَ ﴿٥٦﴾

And an example	وَمَثَلًا	A precedent	سَلَفًا	And We made them	فَجَعَلْنَاهُمْ
				To later generations	لِلْآخِرِينَ

Translit	<i>Faja`alnāhum Salafāan Wa Mathalāan Lil'āakhirīna</i>
AhmedAli	پھر ہم نے انہیں گئے گزرے اور پیچھے آنے والوں کے لیے کماوت بنا دیا
Jalandhry	اور ان کو گئے گزرے کر دیا اور پیچھلوں کے لئے عبرت بنا دیا
YusufAli	And We made them (a people) of the Past and an Example to later ages.
M.Khan	And We made them a precedent (as a lesson for those coming after them), and an example to later generations.
Pickthal	And We made them a thing past, and an example for those after (them).
Shakir	And We made them a precedent and example to the later generations.

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾

The son of	ابْنُ	Is quoted	ضُرِبَ	And when	وَلَمَّا
Behold	إِذَا	As an example	مَثَلًا	Mary	مَرْيَمَ
Cry aloud	يَصِدُّونَ	About it	مِنْهُ	Your people	قَوْمُكَ

Translit	<i>Wa Lammā Ḍuriba Abnu Maryama Mathalāan 'Idhā Qawmuka Minhu Yaşiddūna</i>
AhmedAli	اور جب ابن مریم کی مثال بیان کی گئی تو اسی وقت آپ کی قوم کے لوگ اس سے کھلکھلا کر ہنسنے لگے
Jalandhry	اور جب مریم کے بیٹے (عیسیٰ) کا حال بیان کیا گیا تو تمہاری قوم کے لوگ اس سے چلا اٹھے
YusufAli	When (Jesus) the son of Mary is held up as an example, behold, thy people raise a clamour thereat (in ridicule)!
M.Khan	And when the son of Maryam (Mary) is quoted as an example [i.e. 'Isā (Jesus) is worshipped like their idols), behold! Your people cry aloud (laugh out at the example).
Pickthal	And when the son of Mary is quoted as an example, behold! the folk laugh out,
Shakir	And when a description of the son of Marium is given, lo! your people raise a clamor thereat.

وَقَالُوا آلَإِلهُنَا خَيْرٌ أَمْ هُوَ ۚ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا ۚ بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾

Better	خَيْرٌ	Are our gods	آلِإِلهُنَا	And say	وَقَالُوا
--------	--------	--------------	-------------	---------	-----------

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزخرف

Not	مَا	Is he	هُوَ َ	Or	أَمْ
Except	إِلَّا	For you	لَكَ	They quoted the above example	ضَرَبُوهُ
They are	هُمْ	But	بَلْ	For argument	جَدَلًا َ
		A quarrelsome	خَصِمُونَ	People	قَوْمٌ

Translit	Wa Qālū 'A'ālihatunā Khayrun 'Am Huwa Mā Ġarabūhu Laka 'Illā Jadālāan Bal Hum QawmunKhaṣimūna				
AhmedAli	اور کہا کیا ہمارے معبود بہتر ہیں یا وہ یہ ذکر صرف آپ سے جھگڑنے کے لیے کرتے ہیں بلکہ وہ تو جھگڑالو ہی میں				
Jalandhry	اور کہنے لگے کہ بھلا ہمارے معبود اچھے ہیں یا عیسیٰ؟ انہوں نے عیسیٰ کی جو مثال بیان کی ہے تو صرف جھگڑنے کو۔ حقیقت یہ ہے یہ لوگ میں ہی جھگڑالو				
YusufAli	And they say " Are Our gods, best, or he?" This they set forth to thee, only by way of disputation: yea, they are a contentious people.				
M.Khan	And say: "Are our ālihah (gods) better or is he [ʿĪsā (Jesus)]?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. [(See VV. 21:97-101)]				
Pickthal	And say: Are our gods better, or is he? They raise not the objection save for argument. Nay! but they are a contentious folk.				
Shakir	And they say: Are our gods better, or is he? They do not set it forth to you save by way of disputation; nay, they are a contentious people.				

إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَآئِيلَ ﴿59﴾

More than	إِلَّا	He (Jesus)	هُوَ	Was not	إِنْ
To him	عَلَيْهِ	We grated Our Favour	أَنْعَمْنَا	A slave	عَبْدٌ
To the children of	مَثَلًا	An example	مَثَلًا	And We made him	وَجَعَلْنَاهُ
				isreal	إِسْرَآئِيلَ

Translit	'In Huwa 'Illā `Abdun 'An`amnā `Alayhi Wa Ja `alnāhu Mathalāan Libanī 'Isrā'īla				
AhmedAli	وہ تو ہمارا ایک بندہ ہے جس پر ہم نے انعام کیا اور اسے بنی اسرائیل کے لیے نمونہ بنا دیا تھا				
Jalandhry	وہ تو ہمارے ایسے بندے تھے جن پر ہم نے فضل کیا اور بنی اسرائیل کے لئے ان کو (یعنی قدرت کا) نمونہ بنا دیا				
YusufAli	He was no more than a servant: We granted Our favour to him, and We made him an example to the Children of Israel.				
M.Khan	He [ʿĪsā (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. his creation without a father).				
Pickthal	He is nothing but a slave on whom We bestowed favour, and We made him a pattern for the Children of Israel.				
Shakir	He was naught but a servant on whom We bestowed favor, and We made him an example for the children of Israel.				

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ ﴿60﴾

We would have made	لَجَعَلْنَا	We will	نَشَاءُ	And if	وَلَوْ
--------------------	-------------	---------	---------	--------	--------

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزحرف

On	فِي	Angels	مَلَائِكَةً	Among you	مِنْكُمْ
		To replace you	يَخْلُقُونَ	The earth	الْأَرْضِ

Translit	Wa Law Nashā'u Laja`alnā Minkum Malā'ikatan Fī Al-'Ardī Yakhluḥūnā				
AhmedAli	اور اگر ہم چاہیں تم میں سے فرشتے پیدا کریں جو زمین میں تمہاری جگہ رہیں				
Jalandhry	اور اگر ہم چاہتے تو تم میں سے فرشتے بنا دیتے جو تمہاری جگہ زمین میں رہتے				
YusufAli	And if it were Our Will, We could make angels from amongst you, succeeding each other on the earth.				
M.Khan	And if it were Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth. [Tafsir At-Tabarī].				
Pickthal	And had We willed We could have set among you angels to be viceroys in the earth.				
Shakir	And if We please, We could make among you angels to be successors in the land.				

وَإِنَّهُ لَعِلْمٌ لِلسَّاعَةِ فَلَا تَمْتَرُنْ بِهَا وَاتَّبِعُونِ ۖ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿61﴾

For the Hour (Day of Resurrection)	لِلسَّاعَةِ	Shall be a known sign	لَعِلْمٌ	And he (jesus)	وَإِنَّهُ
Concerning it	بِهَا	Have doubt	تَمْتَرُنْ	Therefore not	فَلَا
Path	صِرَاطٌ	This is	هَذَا	And follow me (Allah)	وَاتَّبِعُونِ ۖ
				The straight	مُسْتَقِيمٌ

Translit	Wa 'Innahu La`ilmun Lilssā`ati Falā Tamtarunna Bihā Wa Attabi`ūnī Hādhā ŠirāṭunMustaqīmūn				
AhmedAli	اور البتہ عیسیٰ قیامت کی ایک نشانی ہے پس تم اس میں شبہ نہ کرو اور میری تابعداری کرو یہی سیدھا راستہ ہے				
Jalandhry	اور وہ قیامت کی نشانی ہیں۔ تو (کہہ دو کہہ لوگو) اس میں شک نہ کرو اور میرے پیچھے چلو۔ یہی سیدھا راستہ ہے				
YusufAli	And (Jesus) shall be a Sign (for the coming of) the Hour (of Judgment): therefore have no doubt about the (Hour), but follow ye Me: this is a Straight Way.				
M.Khan	And he [ʿĪsā (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. ʿĪsā's (Jesus) descent on the earth] . Therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allāh) (i.e. be obedient to Allāh and do what He orders you to do, O mankind)! This is the Straight Path (of Islāmīc Monotheism, leading to Allāh and to His Paradise).				
Pickthal	And lo! verily there is knowledge of the Hour. So doubt ye not concerning it, but follow Me. This is the right path.				
Shakir	And most surely it is a knowledge of the hour, therefore have no doubt about it and follow me: this is the right path.				

وَلَا يَصُدَّنَّكُمُ الشَّيْطَانُ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿62﴾

Satan	الشَّيْطَانُ ۚ	Hinder you	يَصُدَّنَّكُمُ	And let now	وَلَا
Enemy	عَدُوٌّ	To you	لَكُمْ	Verily he is	إِنَّهُ
				A plain	مُبِينٌ

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزخرف

Translit	<i>Wa Lā Yaşuddannakumu Ash-Shayṭānu 'Innahū Lakum `Adūwun Mubīnun</i>
AhmedAli	اور تمہیں شیطان نہ روکنے پائیں کیوں کہ وہ تمہارا صریح دشمن ہے
Jalandhry	اور (کہیں) شیطان تم کو (اس سے) روک نہ دے۔ وہ تو تمہارا اعلیٰ دشمن ہے
YusufAli	Let not the Evil One hinder you: for he is to you an enemy avowed.
M.Khan	And let not Shaitān (Satan) hinder you (from the right religion, i.e. Islāmic Monotheism), Verily, he (Satan) to you is a plain enemy.
Pickthal	And let not Satan turn you aside. Lo! he is an open enemy for you.
Shakir	And let not the Shaitan prevent you; surely he is your j open enemy.

وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ ۖ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿٦٣﴾

Jesus	عِيسَىٰ	Came	جَاءَ	And when	وَلَمَّا
Verily	قَدْ	He said	قَالَ	With (Our) clear proofs	بِالْبَيِّنَاتِ
And in order to make clear	وَلِأُبَيِّنَ	With the wisdom	بِالْحِكْمَةِ	I have come to you	جِئْتُكُمْ
That which	الَّذِي	Some of	بَعْضَ	To you	لَكُمْ
Therefore fear	فَاتَّقُوا	In which	فِيهِ ۖ	You differ	تَخْتَلِفُونَ
		And obey me	وَأَطِيعُوا	Allah	اللَّهُ

Translit	<i>Wa Lammā Jā'a `Īsā Bil-Bayyināti Qāla Qad Ji'tukum Bil-Ḥikmati Wa Li'abayyina Lakum Ba`da Al-Ladhī Takhtaliḥūna Fīhi Fa Attaqū Allāha Wa 'Aṭī'ūni</i>
AhmedAli	اور جب عیسیٰ واضح دلیلیں لے کر آیا تھا تو اس نے کہا تھا کہ میں تمہارے پاس دانائی کی باتیں لایا ہوں اور تاکہ تم پر بعض وہ باتیں واضح کر دوں جن میں تم اختلاف کرتے تھے پس اللہ سے ڈرو اور میرا حکم مانو
Jalandhry	اور جب عیسیٰ نشانیاں لے کر آئے تو کہنے لگے کہ میں تمہارے پاس دانائی (کی کتاب) لے کر آیا ہوں۔ نیز اس لئے کہ بعض باتیں جن میں تم اختلاف کر رہے ہو تم کو سمجھا دوں۔ تو خدا سے ڈرو اور میرا حکم مانو
YusufAli	When Jesus came with Clear Signs, he said: "Now have I come to you with Wisdom, and in order to make clear to you some of the (points) on which ye dispute: therefore fear Allah and obey me.
M.Khan	And when 'Īsā (Jesus) came with (Our) clear Proofs, he said: "I have come to you with Al-Hikmah (Prophethood), and in order to make clear to you some of the (points) in which you differ, Therefore fear Allāh and obey me,
Pickthal	When Jesus came with clear proofs (of Allah's Sovereignty), he said: I have come unto you with wisdom, and to make plain some of that concerning which ye differ. So keep your duty to Allah, and obey me.
Shakir	And when Isa came with clear arguments he said: I have come to you indeed with wisdom, and that I may make clear to you part of what you differ in; so be careful of (your duty to) Allah and obey me:

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦٤﴾

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزحرف

He is	هُوَ	Allah	اللَّهُ	Verily	إِنَّ
So worship Him (Alone)	فَاعْبُدُوهُ ۚ	And your Lord	وَرَبُّكُمْ	My Lord	رَبِّي
The straight	مُسْتَقِيمٌ	Path	صِرَاطٌ	This is	هَذَا

Translit	'Inna Allāha Huwa Rabbī Wa Rabbukum Fā`budūhu Hādhā Širāṭun Mustaqīmun				
AhmedAli	بے شک اللہ ہی میرا اور تمہارا پروردگار ہے پس اسی کی عبادت کرو وہی سیدھا راستہ ہے				
Jalandhry	کچھ شک نہیں کہ خدا ہی میرا اور تمہارا پروردگار ہے پس اسی کی عبادت کرو۔ یہی سیدھا راستہ ہے				
YusufAli	"For Allah; He is my Lord and your Lord: so worship ye Him: this is a Straight Way."				
M.Khan	"Verily, Allāh! He is my Lord (God) and your Lord (God). So worship Him (Alone). This is the (only) Straight Path (i.e. Allāh's religion of true Islāmic Monotheism)."				
Pickthal	Lo! Allah, He is my Lord and your Lord. So worship Him. This is a right path.				
Shakir	Surely Allah is my Lord and your Lord, therefore serve Him; this is the right path:				

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۖ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمٍ أَلِيمٍ ﴿65﴾

From	مِنْ	The sects	الْأَحْزَابُ	But differed	فَاخْتَلَفَ
To those who	لِلَّذِينَ	So woe	فَوَيْلٌ	Among themselves	بَيْنِهِمْ ۖ
The torment of	عَذَابِ	From	مِنْ	Do wrong	ظَلَمُوا
		painful	أَلِيمٍ	Day	يَوْمٍ

Translit	Fākhtalaḡa Al-'Aḥzābu Min Baynihim Fawaylun Lilladhīna Ḍalamū Min `Adhābi Yawmin `Alīmīn				
AhmedAli	پھر لوگ ایک دوسرے سے مختلف ہو گئے پس جنہوں نے ظلم کیا ان کے لیے دردناک دن کے عذاب سے تباہی ہے				
Jalandhry	پھر کتنے فرقے ان میں سے پھٹ گئے۔ سو جو لوگ ظالم ہیں ان کی درد دینے والے دن کے عذاب سے خرابی ہے				
YusufAli	But sects from among themselves fell into disagreement: then woe to the wrongdoers, from the Penalty of a Grievous Day!				
M.Khan	But the sects from among themselves differed. So woe to those who do wrong (by ascribing things to 'Isā (Jesus) that are not true) from the torment of a painful Day (i.e. the Day of Resurrection)!				
Pickthal	But the factions among them differed. Then woe unto those who do wrong from the doom of a painful day.				
Shakir	But parties from among them differed, so woe to those who were unjust because of the chastisement of a painful day.				

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿66﴾

Only	إِلَّا	They await	يَنْظُرُونَ	Do	هَلْ
It shall come upon them	تَأْتِيَهُمْ	That	أَنْ	For the Hour	السَّاعَةَ
Not	لَا	While they	وَهُمْ	Suddenly	بَغْتَةً
				perceive	يَشْعُرُونَ

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزحرف

Translit	<i>Hal Yanžurūna 'Illā As-Sā'ata 'An Ta'tiyahum Baghtatan Wa Hum Lā Yash'urūna</i>
AhmedAli	کیا وہ قیامت کے ہی منتظر ہیں کہ ان پر یکایک آجائے اور ان کو خبر بھی نہ ہو
Jalandhry	یہ صرف اس بات کے منتظر ہیں کہ قیامت ان پر ناگہاں آمو تو وہ اور ان کو خبر تک نہ ہو
YusufAli	Do they only wait for the Hour— that it should come on them all of a sudden, while they perceive not?
M.Khan	Do they only wait for the Hour that it shall come upon them suddenly, while they perceive not?
Pickthal	Await they aught save the Hour, that it shall come upon them suddenly, when they know not?
Shakir	Do they wait for aught but the hour, that it should come ! upon them all of a sudden while they do not perceive?

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿67﴾

Some of the	بَعْضُهُمْ	On that Day	يَوْمَئِذٍ	Friends	الْأَخِلَاءُ
Except	إِلَّا	Will be foes	عَدُوٌّ	To others	لِبَعْضٍ
				The pious	الْمُتَّقِينَ

Translit	<i>Al-'Akhilā'u Yawma'idhin Ba'dhum Liba'din 'Adūwun 'Illā Al-Muttaqīna</i>
AhmedAli	اس دن دوست بھی آپس میں دشمن ہو جائیں گے مگر پرہیزگار لوگ
Jalandhry	(جو آپس میں) دوست (ہیں) اس روز ایک دوسرے کے دشمن ہوں گے۔ مگر پرہیزگار (کہ باہم دوست ہی رہیں گے)
YusufAli	Friends on that Day will be foes, one to another except the Righteous.
M.Khan	Friends on that Day will be foes one to another except Al-Muttaqūn (pious - see V.2:2)
Pickthal	Friends on that Day will be foes one to another, save those who kept their duty (to Allah).
Shakir	The friends shall on that day be enemies one to another, except those who guard (against evil).

يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿68﴾

Fear	خَوْفٌ	No	لَا	My worshippers	يَا عِبَادِ
Nor	وَلَا	This Day	الْيَوْمَ	Shall be on you	عَلَيْكُمْ
		Grieve	تَحْزَنُونَ	Shall you	أَنْتُمْ

Translit	<i>Yā 'Ibādī Lā Khawfun 'Alaykumu Al-Yawma Wa Lā 'Antum Tahzanūna</i>
AhmedAli	(کہا جائے گا) اے میرے بندو تم پر آج نہ کوئی خوف ہے اور نہ تم غمگین ہو گے
Jalandhry	میرے بندو آج تمہیں نہ کچھ خوف ہے اور نہ تم غمناک ہو گے
YusufAli	My devotees! No fear shall be on you that Day nor shall ye grieve—
M.Khan	It will be said to the true believers of Islāmic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve,
Pickthal	O My slaves! For you there is no fear this day, nor is it ye who grieve;
Shakir	O My servants! there is no fear for you this day, nor shall you grieve.

الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿69﴾

In Our Verses	بِآيَاتِنَا	Believed	آمَنُوا	Those who	الَّذِينَ
		muslims	مُسْلِمِينَ	And were	وَكَانُوا

Translit	Al-Ladhīna 'Āmanū Bi'āyātina Wa Kānū Muslimīna				
AhmedAli	جو لوگ ہماری آیتوں پر ایمان لائے اور فرمانبردار تھے				
Jalandhry	جو لوگ ہماری آیتوں پر ایمان لائے اور فرمانبردار ہو گئے				
YusufAli	(Being) those who have believed in Our Signs and bowed (their wills to Ours) in Islam.				
M.Khan	(You) who believed in Our Ayât (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allāh's Will, and believe in the Oneness of Allāh - Islāmīc Monotheism)				
Pickthal	(Ye) who believed Our revelations and were self-surrendered,				
Shakir	Those who believed in Our communications and were submissive:				

ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُخْبَرُونَ ﴿70﴾

You	أَنْتُمْ	Paradise	الْجَنَّةَ	Enter	ادْخُلُوا
		In happiness	تُخْبَرُونَ	And your wives	وَأَزْوَاجُكُمْ

Translit	Adkhulū Al-Jannata 'Antum Wa 'Azwājukum Tuhbarūna				
AhmedAli	تم اور تمہاری بیویاں خوشیاں کرتے ہوئے جنت میں داخل ہو جاؤ				
Jalandhry	(ان سے کہا جائے گا) کہ تم اور تمہاری بیویاں عزت (وا احترام) کے ساتھ بہشت میں داخل ہو جاؤ				
YusufAli	Enter ye the Garden, ye and your wives, in (beauty and) rejoicing.				
M.Khan	Enter Paradise, you and your wives, in happiness.				
Pickthal	Enter the Garden, ye and your wives, to be made glad.				
Shakir	Enter the garden, you and your wives; you shall be made happy.				

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ ۖ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ ۖ وَأَنْتُمْ

فِيهَا خَالِدُونَ ﴿71﴾

Trays	بِصِحَافٍ	Round them	عَلَيْهِمْ	Will be passed	يُطَافُ
And cups	وَأَكْوَابٍ ۖ	Gold	ذَهَبٍ	Of	مِنْ
Could dsire	تَشْتَهِيهِ	All that	مَا	(there will be) therein	وَفِيهَا
The eyes	الْأَعْيُنُ ۖ	And all that could delight in	وَتَلَذُّ	The souls	الْأَنْفُسُ
Abide forever	خَالِدُونَ	Therein	فِيهَا	And you will	وَأَنْتُمْ

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزخرف

Translit	Yuṭāfu `Alayhim Biṣihāfin Min Dhahabin Wa 'Akwābin Wa Fīhā Mā Tashtahīhi Al-'Anfusu Wa Taladhdhu Al-'A`yūnu Wa 'Antum Fīhā Khālidūna
AhmedAli	ان کے سامنے سونے کے پیالے پیش کیے جائیں گے اور آؤڑے بھی اور وہاں جس چیز کو دل چاہے گا اور جس سے آنکھیں خوش ہوں گی موجود ہوگی اور تم اس میں ہمیشہ رہو گے
Jalandhry	ان پر سونے کی پرچوں اور پیالوں کا دور چلے گا۔ اور وہاں جو جی چاہے اور جو آنکھوں کو اچھا لگے (موجود ہوگا) اور (اے اہل جنت) تم اس میں ہمیشہ رہو گے
YusufAli	To them will be passed round, dishes and goblets of gold: there will be there all that the souls could desire all that the eyes could delight in: and ye shall abide therein (for aye).
M.Khan	Trays of gold and cups will be passed round them, (there will be) therein all that the inner-selves could desire, and all that the eyes could delight in, and you will abide therein forever.
Pickthal	Therein are brought round for them trays of gold and goblets, and therein is all that souls desire and eyes find sweet. And ye are immortal therein.
Shakir	There shall be sent round to them golden bowls and drinking-cups and therein shall be what their souls yearn after and (wherein) the eyes shall delight, and you shall abide therein.

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿72﴾

Which	الَّتِي	The Paradise	الْجَنَّةُ	This is	وَتِلْكَ
You used	كُنْتُمْ	Because of (your deeds) which	بِمَا	You have been ade to inherit	أُورِثْتُمُوهَا
				To do	تَعْمَلُونَ

Translit	Wa Tilka Al-Jannatu Allatī 'Uṛithtumūhā Bimā Kuntum Ta`malūna
AhmedAli	اور یہی وہ جنت ہے جس کے تم وارث بنائے گئے ہو ان اعمال کے بدلے میں جو تم کرتے تھے
Jalandhry	اور یہ جنت جس کے تم مالک کر دیئے گئے ہو تمہارے اعمال کا صلہ ہے
YusufAli	Such will be the Garden of which ye are made heirs for your (good) deeds (in life).
M.Khan	This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).
Pickthal	This is the Garden which ye are made to inherit because of what ye used to do.
Shakir	And this is the garden which you are given as an inheritance on account of what you did.

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ ﴿73﴾

Fruits	فَاكِهَةٌ	Therein	فِيهَا	For you will be	لَكُمْ
You will eat	تَأْكُلُونَ	Of which	مِنْهَا	In plenty	كَثِيرَةٌ

Translit	Lakum Fīhā Fākihātun Kathīratun Minhā Ta'kulūna
AhmedAli	تمہارے لیے وہاں بہت سے میوے ہیں جن میں سے کھایا کرو گے
Jalandhry	وہاں تمہارے لئے بہت سے میوے ہیں جن کو تم کھاؤ گے

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزخرف

YusufAli	Ye shall have therein abundance of fruit, from which ye shall have satisfaction.
M.Khan	Therein for you will be fruits in plenty, of which you will eat (as you desire).
Pickthal	Therein for you is fruit in plenty whence to eat.
Shakir	For you therein are many fruits of which you shall eat.

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿74﴾

In	فِي	The criminals will be	الْمُجْرِمِينَ	Verily	إِنَّ
To abide there forever	خَالِدُونَ	Hell	جَهَنَّمَ	The torment of	عَذَابٍ

Translit	'Inna Al-Mujrimīna Fī `Adhābi Jahannama Khālidūn				
AhmedAli	بے شک گناہگار عذاب دوزخ ہی میں ہمیشہ رہیں گے				
Jalandhry	(اور کفار) گناہگار ہمیشہ دوزخ کے عذاب میں رہیں گے				
YusufAli	The Sinners will be in the Punishment of Hell, to dwell therein (for aye):				
M.Khan	Verily, the Mujrimūn (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever.				
Pickthal	Lo! the guilty are immortal in hell's torment.				
Shakir	Surely the guilty shall abide in the chastisement of hell.				

لَا يُفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿75﴾

For them	عَنْهُمْ	Be lightened	يُفْتَرُ	(the torment) will not	لَا
Will be plunged into destruction with despair	مُبْلِسُونَ	In it	فِيهِ	And they	وَهُمْ

Translit	Lā Yufattaru `Anhum Wa Hum Fīhi Mublisūna				
AhmedAli	ان سے ہلکا نہ کیا جائے گا اور وہ اسی میں مایوس پڑے رہیں گے				
Jalandhry	جو ان سے ہلکا نہ کیا جائے گا اور وہ اس میں ناامید ہو کر پڑے رہیں گے				
YusufAli	Nowise will the (punishment) be lightened for them, and in despair will they be there overwhelmed.				
M.Khan	(The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.				
Pickthal	It is not relaxed for them, and they despair therein.				
Shakir	It shall not be abated from them and they shall therein be despairing.				

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿76﴾

But	وَلَكِنْ	We wrong them	ظَلَمْنَاهُمْ	And not	وَمَا
The wrong-doers	الظَّالِمِينَ	Them	هُمْ	Were	كَانُوا

Translit	Wa Mā Ḍalamnāhum Wa Lakin Kānū Humu Aẓ-Ḍālimīna				
----------	---	--	--	--	--

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزخرف

AhmedAli	اور ہم نے تو ان پر ظلم نہیں کیا لیکن وہ خود ہی ظالم تھے
Jalandhry	اور ہم نے ان پر ظلم نہیں کیا۔ بلکہ وہی (اپنے آپ پر) ظلم کرتے تھے
YusufAli	Nowise shall We be unjust to them: but it is they who have been unjust themselves.
M.Khan	We wronged them not, but they were the Zâlimûn (polytheists, wrong-doers).
Pickthal	We wronged them not, but they it was who did the wrong.
Shakir	And We are not unjust to them, but they themselves were unjust.

وَنَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۚ قَالَ إِنَّكُمْ مَّا كُنْتُمْ ﴿٧٧﴾

Let make an end	لِيَقْضِ	O Malik (keeper of Hell)	يَا مَالِكُ	And they will cry	وَنَادُوا
He will say	قَالَ	Your Lord	رَبُّكَ ۚ	Of us	عَلَيْنَا
		Shall abide forever	مَّا كُنْتُمْ	Verily you	قَالَ

Translit	<i>Wa Nâdaw Yâ Mâliku Liyaqdi `Alaynâ Rabbuka Qâla `Innakum Mâkithûna</i>
AhmedAli	اور وہ پکاریں گے اے مالک تیرا پروردگار ہمارا کام تمام کر دے وہ کہے گا بے شک تمہیں تو ہمیشہ رہنا ہے
Jalandhry	اور پکاریں گے کہ اے مالک تمہارا پروردگار ہمیں موت دے دے۔ وہ کہے گا کہ تم ہمیشہ (اسی حالت میں) رہو گے
YusufAli	They will cry: "O Malik! would that thy Lord put and end to us!" He will say "Nay but ye shall abide!"
M.Khan	And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily you shall abide forever."
Pickthal	And they cry: O master! Let thy Lord make an end of us. He saith: Lo! here ye must remain.
Shakir	And they shall call out: O Malik! let your Lord make an end of us. He shall say: Surely you shall tarry.

لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ ﴿٧٨﴾

The truth	بِالْحَقِّ	We have brought to you	جِئْنَاكُمْ	Indeed	لَقَدْ
For the truth	لِلْحَقِّ	Most of you	أَكْثَرَكُمْ	But	وَلَكِنَّ
				Have hatred	كَارِهُونَ

Translit	<i>Laqad Ji'nâkum Bil-Ĥaqqi Wa Lakinna 'Aktharakum LilĤaqqi Kârihûna</i>
AhmedAli	ہم تو تمہارے پاس سچا دین لا چکے اور لیکن تم میں سے اکثر دین حق سے نفرت کرتے ہیں
Jalandhry	ہم تمہارے پاس حق لے کر آئے ہیں لیکن تم اکثر حق سے ناخوش ہوتے رہے
YusufAli	Verily We have brought the Truth to you: but most of you have a hatred for Truth.
M.Khan	Indeed We have brought the truth (Muhammad SAW with the Qur'ân), to you, but most of you have a hatred for the truth.
Pickthal	We verily brought the Truth unto you, but ye were, most of you, averse to the Truth.
Shakir	Certainly We have brought you the truth, but most of you are averse to the truth.

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزخرف

﴿79﴾ أَمْ أُنَبِّئُكُمْ أَمْراً فَإِنَّا مُبْرِمُونَ

Some plan	أَمْراً	Have they plotted	أُنَبِّئُكُمْ	Or	أَمْ
		Are planning	مُبْرِمُونَ	The We too	فَإِنَّا

Translit	'Am 'Abramū 'Amrāan Fa'innā Mubrimūna				
AhmedAli	کیا انہوں نے کوئی بات طے کر لی ہے تو ہم بھی طے کرنے والے ہیں				
Jalandhry	کیا انہوں نے کوئی بات ٹھہرا رکھی ہے تو ہم بھی کچھ ٹھہرانے والے ہیں				
YusufAli	What! Have they settled some Plan (among themselves)? But it is We Who settle things.				
M.Khan	Or have they plotted some plan? Then We too are planning.				
Pickthal	Or do they determine any thing (against the Prophet)? Lo! We (also) are determining.				
Shakir	Or have they settled an affair? Then surely We are the settlers.				

﴿80﴾ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ ۚ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ

That We	أَنَّا	Do they think	يَحْسَبُونَ	or	أَمْ
Their secrets	سِرَّهُمْ	Hear	نَسْمَعُ	Not	لَا
Our messengers (appointed angels in charge of mankind)	وَرُسُلُنَا	Of course	بَلَىٰ	And their private counsel	وَنَجْوَاهُمْ ۚ
		recording	يَكْتُبُونَ	Are by them	لَدَيْهِمْ

Translit	'Am Yahsabūna 'Annā Lā Nasma`u Sirrahum Wa Najwāhum Balā Wa Rusulunā Ladayhim Yaktubūna				
AhmedAli	کیا وہ خیال کرتے ہیں کہ ہم ان کا بھید اور مشورہ نہیں سنتے کیوں نہیں اور ہمارے بھیجے ہوئے فرشتے ان کے پاس لکھ رہے ہیں				
Jalandhry	کیا یہ لوگ یہ خیال کرتے ہیں کہ ہم ان کی پوشیدہ باتوں اور سرگوشیوں کو سنتے نہیں؟ ہاں ہاں (سب سنتے ہیں) اور ہمارے فرشتے ان کے پاس (ان کی سب باتیں) لکھ لیتے ہیں				
YusufAli	Or do they think that We hear not their secrets and their private counsels? Indeed (We do), and Our Messengers are by them, to record.				
M.Khan	Or do they think that We hear not their secrets and their private counsel? (Yes We do) and Our Messengers (appointed angels in charge of mankind) are by them, to record.				
Pickthal	Or deem they that We cannot hear their secret thoughts and private confidences? Nay, but Our envoys, present with them, do record.				
Shakir	Or do they think that We do not hear what they conceal and their secret discourses? Aye! and Our messengers with them write down.				

﴿81﴾ قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ

Had	كَانَ	If	إِنْ	Say	قُلْ
Then I am	فَأَنَا	A son	وَلَدٌ	The Most Beneficent (Allah)	لِلرَّحْمَنِ

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزخرف

أَوَّلُ	The first of	الْعَابِدِينَ	(Allah's) worshippers
---------	--------------	---------------	-----------------------

Translit	<i>Qul 'In Kāna Lilrrahmani Waladun Fa'anā 'Awwalu Al-'Ābidīna</i>
AhmedAli	کہہ دو اگر اللہ کا بیٹا ہوتا تو سب سے پہلے میں عبادت کرتا
Jalandhry	کہہ دو کہ اگر خدا کے اولاد ہو تو میں (سب سے) پہلے (اس کی) عبادت کرنے والا ہوں
YusufAli	Say: "If (Allah) Most Gracious had a son, I would be the first to worship."
M.Khan	Say (O Muhammad SAW): "If the Most Gracious (Allāh) had a son (or children as you pretend), then I am the first of Allāh's worshippers [who deny and refute this claim of yours (and the first to believe in Allāh Alone and testify that He has no children)]." [Tafsir At-Tabarī].
Pickthal	Say (O Muhammad): If the Beneficent One hath a son, then, I shall be first among the worshippers.
Shakir	Say: If the Beneficent Allah has a son, I am the foremost of those who serve.

سُبْحَانَ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿82﴾

سُبْحَانَ	Glorified be	رَبِّ	The Lord of	السَّمَاوَاتِ	The heavens
وَالْأَرْضِ	And the earth	رَبِّ	The Lord of	الْعَرْشِ	The Throne
عَمَّا	(exalted be He) from all that	يَصِفُونَ	They ascribe (to Him)		

Translit	<i>Subhāna Rabbi As-Samāwāti Wa Al-'Arḍi Rabbi Al-'Arshi 'Ammā Yaṣifūna</i>
AhmedAli	آسمانوں اور زمین اور عرش کا رب پاک ہے ان باتوں سے جو وہ بناتے ہیں
Jalandhry	یہ جو کچھ بیان کرتے ہیں آسمانوں اور زمین کا مالک (اور) عرش کا مالک اس سے پاک ہے
YusufAli	Glory to the Lord of the heavens and the earth, the Lord of the Throne (of Authority)! (He is free) from the things they attribute (to Him)!
M.Khan	Glorified is the Lord of the heavens and the earth, the Lord of the Throne! Exalted is He from all that they ascribe (to Him).
Pickthal	Glorified be the Lord of the heavens and the earth, the Lord of the Throne, from that which they ascribe (unto Him)!
Shakir	Glory to the Lord of the heavens and the earth, the Lord of power, from what they describe.

فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿83﴾

فَذَرَهُمْ	So leave them (alone)	يَخُوضُوا	To speak nonsense	وَيَلْعَبُوا	And plan
حَتَّى	Until	يُلَاقُوا	They meet	يَوْمَهُمُ	The Day of theirs
الَّذِي	Which	يُوْعَدُونَ	They have been promised		

Translit	<i>Fadharhum Yakhūdū Wa Yal'abū Ḥattā Yulāqū Yawmahumu Al-Ladhī Yū'adūna</i>
AhmedAli	پھر انہیں چھوڑ دو بک اور کھیل کود میں لگے رہیں یہاں تک کہ وہ دن دیکھ لیں جس کا ان سے وعدہ کیا جاتا ہے

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزخرف

Jalandhry	توان کو بک بک کرنے اور کھیلنے دو۔ یہاں تک کہ جس دن کا ان سے وعدہ کیا جاتا ہے اس کو دیکھ لیں
YusufAli	So leave them to babble and play (with vanities) until they meet that Day of theirs, which they have been promised.
M.Khan	So leave them (alone) to speak nonsense and play until they meet the Day of theirs, which they have been promised.
Pickthal	So let them flounder (in their talk) and play until they meet the Day which they are promised.
Shakir	So leave them plunging into false discourses and sporting until they meet their day which they are threatened with.

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ ۚ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿84﴾

In	فِي	Who is	الَّذِي	It is He (Allah)	وَهُوَ
And on	وَفِي	Worshipped	إِلَهُ	The heavens	السَّمَاءِ
And He is	وَهُوَ	Worshipped	إِلَهُ ۚ	The earth	الْأَرْضِ
		The All-Knower	الْعَلِيمُ	The All-Wise	الْحَكِيمُ

Translit	Wa Huwa Al-Ladhī Fī As-Samā'i 'Ilāhun Wa Fī Al-'Arḍi 'Ilāhun Wa Huwa Al-Ḥakīmu Al-'Alīmu
AhmedAli	اور وہی ہے جو آسمان میں بھی معبود ہے اور زمین میں بھی معبود ہے اور وہی حکمت والا جاننے والا ہے
Jalandhry	اور وہی (ایک) آسمانوں میں معبود ہے اور (وہی) زمین میں معبود ہے۔ اور وہ دان (اور) علم والا ہے
YusufAli	It is He Who is God in heaven and God on earth; and He is full of Wisdom and Knowledge.
M.Khan	It is He (Allāh) Who is the only Ilāh (God to be worshipped) in the heaven and the only Ilāh (God to be worshipped) on the earth. And He is the All-Wise, the All-Knower.
Pickthal	And He it is Who in the heaven is God, and in the earth God. He is the Wise, the Knower.
Shakir	And He it is Who is Allah in the heavens and Allah in the earth; and He is the Wise, the Knowing.

وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ

﴿85﴾

To Whom	لَهُ	He	الَّذِي	And blessed be	وَتَبَارَكَ
And the earth	وَالْأَرْضِ	The heavens	السَّمَاوَاتِ	Belongs the kindom of	مُلْكُ
And with Whom is	وَعِنْدَهُ	Between them	بَيْنَهُمَا	And all that is	وَمَا
And to Whom	وَإِلَيْهِ	The Hour	السَّاعَةِ	The knowledge of	عِلْمُ
				You (all) will be returned	تُرْجَعُونَ

Translit	Wa Tabāraka Al-Ladhī Lahu Mulku As-Samāwāti Wa Al-'Arḍi Wa Mā Baynahumā Wa 'Indahu 'Ilmu As-Sā'ati Wa 'Ilayhi Turja'ūna
AhmedAli	اور وہ بڑا بابرکت ہے جس کی حکومت آسمانوں اور زمین میں ہے اور جو ان دونوں کے درمیان معبود ہے اور اسی کے پاس قیامت کا علم ہے اور اسی کی طرف

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزخرف

	تم سب لوٹائے جاؤ گے
Jalandhry	اور وہ بہت بابرکت ہے جس کے لئے آسمانوں اور زمین کی اور جو کچھ ان دونوں میں ہے سب کی بادشاہت ہے۔ اور اسی کو قیامت کا علم ہے اور اسی کی طرف تم لوٹ کر جاؤ گے
YusufAli	And blessed is He to Whom belongs the dominion of the heavens and the earth and all between them: with Him is the knowledge of the Hour (of Judgment): And to Him shall ye be brought back.
M.Khan	And Blessed is He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.
Pickthal	And blessed be He unto Whom belongeth the Sovereignty of the heavens and the earth and all that is between them, and with Whom is knowledge of the Hour, and unto Whom ye will be returned.
Shakir	And blessed is He Whose is the kingdom of the heavens and the earth and what is between them, and with Him is the knowledge of the hour, and to Him shall you be brought back.

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿86﴾

Those whom	الَّذِينَ	Have power	يَمْلِكُ	And not	وَلَا
Of intercession	الشَّفَاعَةَ	Instead of Him	مِنْ دُونِهِ	They invoke	يَدْعُونَ
Bear witness	مَنْ	Those who	مَنْ	Except	إِلَّا
Know (the facts about the oneness of Allah)	يَعْلَمُونَ	And they	وَهُمْ	To the truth	بِالْحَقِّ

Translit	Wa Lā Yamliku Al-Ladhīna Yad`ūna Min Dūnihi Ash-Shafā`ata 'Illā Man Shahida Bil-Ĥaqqi Wa Hum Ya`lamūna
AhmedAli	اور انہیں وہ اس کے سوا پکارتے ہیں انہیں تو شفاعت کا بھی اختیار نہیں ہاں جن لوگوں نے حق بات کا اقرار کیا تھا اور وہ تصدیق بھی کرتے تھے
Jalandhry	اور جن کو یہ لوگ خدا کے سوا پکارتے ہیں وہ سفارش کا کچھ اختیار نہیں رکھتے۔ ہاں جو علم و یقین کے ساتھ حق کی گواہی دیں (وہ سفارش کر سکتے ہیں)
YusufAli	And those whom they invoke besides Allah have no power of intercession;— only he who bears witness to the Truth and they know (him).
M.Khan	And those whom they invoke instead of Him have no power of intercession — except for those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allāh, and obeyed His Orders), and they know (the facts about the Oneness of Allāh)
Pickthal	And those unto whom they cry instead of Him possess no power of intercession, saving him who beareth witness unto the Truth knowingly.
Shakir	And those whom they call upon besides Him have no authority for intercession, but he who bears witness of the truth and they know (him).

وَلَنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ ۖ فَأَنَّى يُؤْفَكُونَ ﴿87﴾

Who	مَنْ	You ask them	سَأَلْتَهُمْ	And if	وَلَنْ
Allah	اللَّهُ ۖ	They will surely say	لَيَقُولُنَّ	Created them	خَلَقَهُمْ
		Are they turned away	يُؤْفَكُونَ	How then	فَأَنَّى

The Holy Quran

Ornaments of Gold

Sura # 43 – 89 Verses - Makkah

سورة الزخرف

Translit	<i>Wa La'in Sa'altahum Man Khalaqahum Layaqūlunna Allāhu Fa'annā Yu'ufakūna</i>
AhmedAli	اور اگر آپ ان سے پوچھیں کہ انہیں کس نے پیدا کیا ہے تو ضرور کہیں گے اللہ نے پھر کہاں بکے جا رہے ہیں
Jalandhry	اور اگر تم ان سے پوچھو کہ ان کو کس نے پیدا کیا ہے تو کہہ دیں گے کہ خدا نے۔ تو پھر یہ کہاں بکے پھرتے ہیں؟
YusufAli	If thou ask them, Who Created them, they will certainly say Allah: how then are they deluded away (from the Truth)?
M.Khan	And if you ask them who created them, they will surely say: "Allâh". How then are they turned away (from the worship of Allâh, Who created them)?
Pickthal	And if thou ask them who created them, they will surely say: Allah. How then are they turned away?
Shakir	And if you should ask them who created them, they would certainly say: Allah. Whence are they then turned back?

وَقِيلَ يَا رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ ﴿٨٨﴾

verily	إِنَّ	O my Lord	يَا رَبِّ	And on his (Prophet Muhammad's) saying	وَقِيلَ
Not	لَا	A people	قَوْمٌ	These are	هَؤُلَاءِ
				Who believe	يُؤْمِنُونَ

Translit	<i>Wa Qīlihi Yā Rabbi 'Inna Hā'uulā' Qawmun Lā Yu'uminūna</i>
AhmedAli	اور قسم ہے رسول کے یا رب پکارنے کی بے شک یہ ایسے لوگ ہیں کہ ایمان نہ لائیں گے
Jalandhry	اور (بسا اوقات) پیغمبر کما کرتے ہیں کہ اے پروردگار یہ ایسے لوگ ہیں کہ ایمان نہیں لاتے
YusufAli	(Allah has knowledge) of the (Prophet's) cry "O my Lord! truly these are a people who will not believe!"
M.Khan	(And Allâh has knowledge) of (Prophet Muhammad's) saying: "O my Lord! Verily, these are a people who believe not!"
Pickthal	And he saith: O my Lord! Lo! these are a folk who believe not.
Shakir	Consider his cry: O my Lord! surely they are a people who do not believe.

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ ۖ فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾

And say	وَقُلْ	From them	عَنْهُمْ	So turn away	فَاصْفَحْ
Come to know	يَعْلَمُونَ	But they will	فَسَوْفَ	Salam (peace)	سَلَامٌ ۖ

Translit	<i>Fāṣṣah `Anhum Wa Qul Salāmun Fasawfa Ya`lamūna</i>
AhmedAli	پس آپ بھی ان سے منہ پھیر لیں اور سلام کہہ دیں پس انہیں خود معلوم ہو جائے گا
Jalandhry	تو ان سے منہ پھیر لو اور سلام کہہ دو۔ ان کو عنقریب (انجام) معلوم ہو جائے گا
YusufAli	But turn away from them, and say "Peace!" but soon shall they know!
M.Khan	So turn away from them (O Muhammad SAW), and say: Salām (peace)! But they will come to know.
Pickthal	Then bear with them (O Muhammad) and say: Peace. But they will come to know.
Shakir	So turn away from them and say, Peace, for they shall soon come to know.